



LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

Case, Division *I*
Shelf, Section *7*
Book, No.



THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COM-
MUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 10.

SECOND QUARTER, 1842,

Vol. VII.

[From the "Periodical Accounts," &c.]

I. MEMOIR OF BROTHER JOSEPH NEWBY, FOR THIRTY-ONE YEARS A
MISSIONARY IN ANTIGUA, WHO DEPARTED THIS LIFE AT ST. JOHN'S,
AUGUST 29, 1840.*

IN the memoranda left by our late brother, concerning his life and missionary service, many proofs occur of their having been reviewed by him, again and again, in the course of years, as testified by the different shades of ink, and the diminished firmness of hand observable in the latest corrections. It is evident, from these repeated revisions of past events, and the salutary reflections of his own mind, with which the papers abound, that the venerable writer cherished the spirit of the injunction given by Moses to the people of Israel, and acted upon it literally. "Thou shalt remember all the way which the Lord thy God led thee; to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no." Deut. viii. 2: whilst also we see exemplified, in his long experience of nearly sixty years in the ways of the Lord, that "the path of the just is as the shining light, which shineth more and more unto the perfect day." Prov. iv. 18. To him to live was Christ; and knowing whom he had believed, and that He was able to keep that which he had committed unto him against that day, he kept himself in the love of God, and looked for the mercy of our Lord Jesus Christ unto eternal life.

[The Papers referred to are thus inscribed]:—

"Some memorial of the Lord's dealing with me, and of my course
through time. J. N."

I was born December 16th, 1762, at Tong near Leeds, in York-

* The Editor has been unwilling to abridge this somewhat extensive memoir, compiled by Brother Harvey, from the papers of our deceased brother. As a record of deep and varied Christian experience, and of the trials and labors incident to the missionary service, he feels assured, that it will be perused with interest and edification.—*Ed. P. Accounts.*

shire. My parents, John and Sarah Newby, were members of the Brethren's Society at Pudsey. My mother, who was concerned for the spiritual welfare of her children, frequently took me (being the eldest) to the public services, and other meetings at Fulneck; but sorely against my inclination, which sometimes made me rather hide myself from her. Nevertheless, to this tender concern of my dear mother, I have since learned to trace my calling to the Brethren's Church: for although I was not conscious of having received any particular impressions at the time, yet afterwards, when I became concerned for my soul's salvation, it was at once impressed upon my mind that I should go to Fulneck.

In my eighth year, I was frequently alarmed with the thought of death and judgment; and the more so, from an idea I had imbibed, that the world was soon to be at an end. It distressed me even in sleep; and particularly one night, when I dreamt that the world was destroyed by a deluge of fire, and all men summoned to judgment. I saw the righteous taken up into Heaven, and myself left amongst those who were rejected. In the greatest torture of mind I awoke, crying out, "I am lost! I am lost!" which, awaking my grandmother, with whom I then lived, she pacified me as well as she could, got up with me, sought me out some good book, and advised me to read in it; the best advice which she could give, being herself ignorant of the only source of true rest and peace, even Jesus Christ.

But, however alarming were the impressions of these awful dreams, they generally wore away in a week or two. An abiding effect however was, that now I never durst close my eyes in sleep, without commending myself in prayer to God, whereby I obtained some relief. In this situation I remained till I reached the age of fourteen years; up to which time, though aware of my lost condition, and my unfitness to meet God, I had not become conscious of actual sin. But now my natural depravity began to work, and to shew itself in various ways, and it soon made an easy prey of me. With a guilty conscience I labored by resolutions, and even by vows, to amend my life, but all in vain; and at length, not daring any longer to pray to God, while I continued in my course of wickedness, I concluded that I might as well give up the reins to sin, and abandon myself to the company of such as suited my depraved heart and life. But ah! what pen can describe the dismal state of my mind at that time! What remorse and stings of conscience, and dreadful apprehension of having yet to die, and meet an offended God! Such were the feelings that haunted my mind, and embittered the pleasures of sin, even whilst I thought to harden myself therein; especially when, in the stillness of night, my conscience would judge me concerning the offences of the day.

O! how shall I ever sufficiently thank my merciful Lord and Saviour, that he did not leave me to myself at such a time, nor suffer me to become a hardened sinner, but mercifully kept his hand over me, so that I had no rest in my sins day nor night. When I look back to this period of my life, which I cannot do without deep shame bowing me down at the feet of my merciful Redeemer, I

adore his rich grace which abounded towards one so deeply sunk in misery; in having rescued me out of this horrible pit—this miry clay, that he might set my foot upon a rock and establish my goings.

When at times the distress of my mind got the better of my youthful frivolity, it was always as if some one said to me, "Go to the preaching at Fulneck;" but this impression I repeatedly stifled, either from the fear of being derided by my comrades in iniquity, or upon the score of my clothes not being good enough. Thus I stifled my convictions, went on a while longer in my old course, and smothered the distress of my mind; which nevertheless continued to harrass me within, and with such effect upon my health, already impaired by dissolute habits, that I got a nervous complaint, with a pain in the side, palpitation of the heart, and a sense of suffocation perfectly distressing. Death now stared me fully in the face, and the distress of my soul rose to the highest pitch, which so aggravated the disease of the body, that I was reduced to the greatest extremity. Now I would have given the whole world as a ransom for my soul, and to have the assurance that my sins were forgiven. Nothing, I thought, could be more dreadful than my situation; lying upon a death-bed, under a painful disorder, with a prospect of being launched into eternity in all my sins, to meet an unreconciled God: a situation so dreadful, that none who have not experienced it can conceive it.

During my sickness I prayed most fervently, that God would spare me a little longer, that I might have time to repent; and when at length the disorder was arrested, I prayed almost continually, night and day, that he would pardon all my sins, and blot out my transgressions, which lay so heavy upon me.

While thus praying, one night, under a dreadful load of guilt and condemnation, with a mind dark as the night, and ready to fall into utter despair, all on a sudden it was as though a light shone all around and within me; my intolerable burden was taken away, and I could exclaim with Job, "I know that my Redeemer liveth." I leaped for joy; thanking and praising the Lord for his great mercy towards me. I felt as one created over again, and translated from total darkness into an amazing light, filling my mind with such extatic joy that I hardly knew what I did. But this extreme of joy did not last long. I felt it leaving me as the glare of bright sunshine passes away from a field when a cloud intervenes, and was much distressed, lest I should again relapse into my former benighted state. But although this bright and clear sunshine had left me, in a great measure, yet that blackness of darkness no more returned, and a degree of comfort and light remained in my heart, so that I could approach my Redeemer with confidence and hope: and I have always regarded this period as the dawning of the day-spring from on high upon me, to give me light when sitting in darkness and in the shadow of death, and to guide my feet into the way of peace.

I now attended the meetings at Fulneck, with an eager desire to hear the gospel; and I do not recollect that it ever again occurred to my mind, whether my clothes were suitable or not, nor was it now of any concern to me, what my old comrades would think or say about

me. A solemn sense of my former condition, and how nearly I had escaped eternal misery, with a desire to know Jesus truly as my Saviour, and to feel that he had forgiven me all my sins, outweighed every consideration of *that* kind. The discourses of the Brethren Traneker and Swertner, were often blessed to me; so that I could now derive gleanings of comfort from the ministry of reconciliation, and also from the scriptures, which I now diligently read. I sometimes, also, attended the "singing meetings" at Fulneck; and though without a hymn-book, and scarcely knowing a line that was sung, my heart felt well, and my call to the Brethren's Church became more and more clear to me, until I had the favor to be received into their society April 18th, 1782.

It was my chief delight, at this time, either in a retired walk to pour out my heart in prayer to God, or to enjoy the company and conversation of such as loved the Lord Jesus in sincerity. This, together with a degree of holy zeal, kept under my natural depravity, and diverted my thoughts from it, so that I was not aware at that time, of the great sinfulness which still lay dormant within me. In this respect I think I trace the merciful leading of my gracious Saviour, for had I seen at that time the vileness of my heart as it was afterwards revealed to me, I must have sunk into despair. The Lord still had many things to say to me, but at this early period I could not bear them.

Novembér 4th, 1782, to my great joy, I obtained leave to go to the Brethren's house in Mirfield, my father consenting to the step, though fearful of the poverty which seemed to await me there. I was not insensible myself to this fear, but I believed that our Saviour would bring me through. He did not suffer my humble confidence in him to be put to shame, for even before I could remove to Mirfield, a brother employed in the bake-house there was called away to Fulneck, and I stepped into his place. Moreover, our Saviour blessed the labor of my hands, inasmuch that I not only found myself in comfortable circumstances, but could even assist my father, who, through sickness and adversity, with the burden of a family of small children, was in a distressing situation.

At Mirfield, I was soon introduced into a new school. The brethren there not leading that austere life to which I had become accustomed, from an acquaintance with some other Christians, I began to cool in my religious zeal, and at length to doubt of all I had ever experienced. And though, at times, I could not deny the grace and mercy which the Lord had bestowed upon me, yet I felt such a disposition to make shipwreck of it all, through the evil bias of my sinful nature, that I thought it vain to persevere to the end. My natural depravity seemed ready to burst forth, like pent-up fire, and instead of going straightway to our Saviour, with all my sin and wretchedness, I recommenced a legal strife, which brought me into greater darkness and distress than ever. It was not now the fear of death and future punishment that troubled me, but the feeling of an unbelieving heart, prone to evil, and of sin dwelling in my members; and, above all, it seemed as though our Saviour had hid his face from me. Nevertheless, I sometimes felt his comfort and help in

a most powerful and unexpected manner, and at times when I was ready to give up all for lost.

March 30th, 1783, I had the favor to be received into the congregation; and *August 29th*, in the same year, to partake of the Holy Communion, for the first time in my life. From a thorough feeling of my unworthiness, I was bowed down with gratitude and abasement at the feet of my gracious Saviour, on obtaining these privileges, and *that* so much sooner than I could have expected; whilst, by the sense of his mercy and goodness towards me, I was constrained with ardent desire to live to him, and him alone.

About this time several boys having come to live in the Brethren's house, Brother Thomas Ellis* and myself were appointed to the charge of them. This period of my life I shall ever remember with gratitude to my good Lord; that he so ordered it that Brother Ellis and I should thus be thrown together at such a time. A most cordial friendship soon ensued between us, and our hearts were knit together as one man, to share each other's joys and griefs; which was our frequent enjoyment, after the boys under our charge had gone to rest for the night. This acquaintance proved a great blessing to me, when, in the sequel, I came into very trying circumstances. The business I had to learn being entirely new to me, I found it difficult, and frequently committed blunders, on account of which I met with very severe treatment from my master, insomuch that I should most probably have left the house, but for the support and encouragement afforded me by Brother Ellis.

Besides this treatment from my master, I was frequently hurt by the conduct of another brother in the house, who seemed to do all in his power to vex me. I conceived such a prejudice against him, that I could scarcely bare the sound of his voice. This brought me into darkness, and great perplexity of mind; for had any one told me, on my coming to the Brethren's house, that I should get into such a state of heart, I should have confidently replied, that *that* could never be; for, whatever faults I may otherwise have, I am free from every thing like hatred against my brethren. My Saviour knows what pain and anguish this dreadful state cost me, before I could get deliverance from it. It eat into my bones like a canker, and frequently I went out into the fields, and besought our Saviour's pardon, entreating him to take this evil feeling out of my heart. He heard my prayers, and delivered me; and since that time, whenever any difference has arisen between me and any of my brethren, I have always been afraid of becoming prejudiced against them, and entreated our Saviour to preserve me therefrom.

My visits to Fulneck on festival days were generally refreshing to me, and the means of strengthening my confidence in our Saviour, and my attachment to the Brethren's Church. The celebration of our choir-festival about this time, proved a particular blessing to me, and greatly encouraged me in my desire to surrender body, soul, and spirit, to our Saviour; whilst for the first time, I felt a sincere desire to do something in his service, who loved me,

* Afterwards a missionary in Jamaica.—*Ed. P. A.*

and gave himself for me. On my way home that evening, I covenanted with him, that I would be his property; and he graciously owned and comforted me in my resolution. Often have I remembered the time and place of that gracious visitation, to my repeated encouragement, when ready to turn away from him, and break the promise I had made.

In the year 1790, I was charged with the management of the bakehouse; in which I prayed the Lord to bless my endeavors, and especially to preserve me in my transactions with others, that I might do nothing to the dishonor of his name, or to the reproach of his people. And here I might say much of the trials and temptations which befel me in this employment,—trials of integrity and sobriety, and many remarkable instances of my faithful Saviour's warning, preserving, and forgiving me. I found I had much to learn; and whenever my proud heart would feel self-complacent in the success of the business, the Lord would be apt to leave me awhile to myself, and suffer me to go astray in one way or other, to my grief and shame. In short I found that, to be upright in word and deed, is a privilege, and a grace, to be derived alone from Christ's fulness of grace and truth; and that the best dispositions and resolutions of mere unassisted nature, cannot be depended upon in an hour of temptation.

Perceiving by these experiences, that our Saviour was leading me more and more into all truth, my faith and confidence became much strengthened thereby. The Lord blessed my endeavors, and the business increased and prospered in my hands. But how narrow is the path, and how thin the partition between doing one's duty aright, in such matters, and yielding to the love of gain and worldly esteem! My success in business brought on a love for business, and a desire after gain. As business increased, my efforts of mind and body were redoubled to increase it further; and as the profits were not for myself, but for the benefit of the congregation, I did not doubt the consistency of my views and conduct. Integrity and punctuality gained me much respect out of our own circle, and I grew in favor with my brethren. But leanness came into my soul, and I gradually lost my child-like confidence in our Saviour, so that I could no more turn in simplicity to Him as before. In this state of heart, I fell into a strong temptation; became dissatisfied with my lot; and gave way to the idea, that I was spending the best of my days without making provision for old age, or the decline of life. A desire to marry, and become settled, was also frequently uppermost in my mind; and of this I saw no chance, if I should remain in my present situation. At this critical period a very advantageous offer, in both respects, was made me by a religious friend, not of our church, living in a neighboring market-town which I frequented in the course of business. A remarkably favorable opening for business in a large town, and for marriage with a young woman, of considerable property, presenting a way to worldly prosperity, paved with all my heart desired, was a temptation of no ordinary character to my wavering mind. But it was as if the voice of God now spoke within me, "If thou yield to this temptation, thou art

lost." I paused, as on the brink of a precipice; and through mercy my eyes were now opened to behold, in these flattering prospects, a gulf in which soul and body would be lost if I fell into it. My heart recoiled at the thought of forsaking the way in which our Saviour was leading me, and the service of his people; and I was enabled to return such an answer to these attractive offers, as became a member of the congregation.

Directly after this temptation I was led to a painful but salutary sense of my lifeless state of soul. The words, "Remember from whence thou art fallen, and repent, and do the first works," were almost continually sounding in my ears, and reminding me of the damage I had sustained in my soul, and the dangerous state into which I had fallen. In this situation, I turned again to the reading of the scriptures, especially the New Testament; and as they were at first the means by which I groped my way out of sin's dark night, and had my steps directed to Jesus Christ for life and light; so now, when I had lost sight of him, they became a lamp to my feet, and a light to my path; a light that shined into my dark heart until the day dawned, and the day-star again arose within me. At first, indeed, I found but a glimmering light, shining from the word into my heart; but this light of life gradually increased, and with it my faith likewise; and so, by degrees, I recovered my confidence and access to my dear Saviour. Oh how precious did he now appear to my soul! I held fast his feet with the arms of my faith, and vowed anew to live to him, and him alone; whilst this experience of the fickleness of my heart, and of my Saviour's patience and faithfulness greatly humbled me, and gave me a greater knowledge both of myself and of the friendship of the world.

I now hoped cheerfully and contentedly to apply myself to the course of life in which the Lord had evidently blessed me, and not to extend my thoughts beyond my proper calling; but still I was harrassed with the thought, "Shall I do right, to continue in this business for the sake of the congregation, with my wages of half a guinea per week, till the decline of life?" With such harrassing doubts and fears I sought the Lord, and he heard me, and delivered me from all my fears; and since that time I have never had half an hour's uneasiness about my temporal concerns, as to what I should eat, or what I should drink, or wherewithal I should be clothed, or how it must go with me when I should be old; nor have I ever wanted for any thing either needful or useful.

In 1797, I was appointed to assist in holding meetings, and in preaching occasionally in the country. Such an appointment, coming so soon after I had, through the tender mercy of my Saviour, recovered from a state of almost spiritual death, both humbled me and strengthened my love and confidence in him.

In 1798, I was called to be warden of the single brethren in Fulneck, and entered upon my office, March 26th. I now enjoyed a time of special blessing for my own heart, and our Saviour's gracious help in my official concerns; having also, twice, in the course of ten years' residence in this house of the Lord, to take the spiritual oversight of the choir in addition to the warden's office.

1801, *March 9th*. I was ordained a deacon of the Brethren's Church at Fulneck, by Brother George Traneker.

At this time I felt myself much concerned about my dear father, and could get no relief of mind concerning his spiritual state, but in earnest prayer to the Lord; whereon I became comforted by so blessed an assurance of his salvation, that my heart was filled with the most unfeigned thankfulness. And my father afterwards told me, with tears in his eyes, that he had, for some time past, been under such distress of mind about his soul, that he was hardly able to follow his employment. Thus, however, was the ground of his heart prepared to receive with meekness the ingrafted word—the word of reconciliation—which is able to save the soul.

1805, *January 3d*. After tea, I looked for parallel texts to the Daily Word, and felt my heart warmed anew by the contemplation of the tender mercy of my gracious Lord, so abundantly set forth in the Holy Scriptures.

15th. Went to Leeds, and while dining at the White Cross had to endure much from the filthy conversation of the wicked. I intend avoiding this house in future; remembering the words of the apostle, "Evil communications corrupt good manners." The experience I made of our Saviour's grace, two days ago, was of great help to me on this trying occasion. I would have reproved the ungodly company, but was withheld by the consideration of the dogs and swine, that would trample pearls under their feet, and turn again and rend you. O dear Saviour, have mercy on them! Such a one thou foundest me; and if I now differ from them, it is only through the grace thou hast bestowed upon me.

21st. On making up my accounts, a pretty large balance in favor made me feel elated; whereon I presently found pride and self-complacency growing up like mushrooms upon a hot-bed, until something within seemed to say, Poor, weak, proud creature! thou wouldest take the honor to thyself. And so my soaring thoughts came down, though not without seeking to the Lord for grace to subdue them.

In the beginning of 1808, a call was given me to engage in a missionary service in Antigua. I received it with a clear conviction that it was of the Lord; so that like Abraham I could obey, though I lacked his strong faith.

In pursuance of this call I was married, September 19th, 1808, to the single Sister, Hannah Rhodes; with whom I arrived in Antigua, January 26th, 1809, in company with Brother and Sister Berg.

Our first appointment in Antigua was to the service of the congregation at Gracehill, with Brother and Sister Light, with whom we soon felt ourselves at home, enjoying the support of our Saviour, and the love and confidence of the brethren and sisters.

In the latter part of 1811, the yellow fever made its appearance in the island. I was seized by it, and after me our first-born child, who was taken from us by this means, and departed to its Creator and Redeemer. This was a sharp affliction to us both, but nothing in comparison to what I had to experience little more than a year afterwards, when, on the 51st anniversary of my birth-day, I suffered the

loss of my dear partner by means of a miscarriage. Her departure was so sudden and unexpected, that we had scarcely time to take a last farewell of each other. Such a bereavement affected me in no small degree, and none but God my Saviour could support and comfort me under it. With full resignation I sought his mercy and supporting grace, and he heard my humble cries, and poured into my soul such a measure of peace and consolation as I cannot well describe. Before her departure she said to a sister, "I am going to our Saviour. 'Tis well for me now, that I have been on the watch, looking out and expecting his coming; and that I know he has redeemed my soul, and that a place is prepared for me in his heavenly kingdom." These were almost her last words. She hath done what she could for me, and for the service to which we were called, both in its temporal and spiritual concerns, and was much beloved by the brethren and sisters, both white and black. My distress of mind occasioned by her loss may in time wear off a little, but I can never forget it in this world. Indeed, I do not think that I should have long survived the shock, had not my compassionate Saviour supported me so powerfully with his divine consolations. When I turned to him in my deep distress, I was painfully conscious of deviations and unfaithfulness, by which I deserved such a chastisement, and which made my burden the heavier to me. I therefore cast myself at his feet, and begged him not to deal with me according to my deserts, but according to the multitude of his mercies; and he gave me to feel, that he was pacified toward me for all that I had done. After this, when lying sleepless on my bed in the night, thinking on the happiness now enjoyed by my dear wife, I felt an earnest desire to have a clear conviction that I too should once be favored to join that blessed company; when I received so comfortable an assurance of my election of grace, as I never had in all my life before. It was as if the Lord himself spoke to my heart, "Because I live, thou shalt live also;" in the belief of which I found true rest to my soul, and a foretaste of eternal joy.

As it did not appear to me that my work was done here, and I could not properly continue in it without again entering the married state, I opened my case in a letter to my brethren in England, and in the latter part of 1813, I was informed, that the single Sister, Mary Blackburn, had accepted a proposal to become my future partner, and that she would come out in company with several brethren and sisters appointed to the service of our mission in the Danish Islands. As the vessel in which they were to sail did not arrive at the time expected, at length I determined, with the advice of my brethren, to proceed to St. Thomas to meet her; and on my arrival, was informed of the wonderful deliverance of our dear brethren and sisters from the hands of the enemy, when fiercely attacked by an American privateer between the islands of Antigua and St. Thomas.

I remained about three weeks with our brethren and sisters in this mission, the first scene of the labors of our Church among the heathen; and my wife having meanwhile recruited her health and spirits, after the trials of her voyage from home, we proceeded to

Antigua. We spent a week at St. Kitts on our way, and arriving in Antigua, March 17th, were appointed to the service of the congregation at St. John's.

In *July*, 1805, Brother and Sister Light having been called from Gracehill to Jamaica, we were appointed to succeed them in the charge of that congregation, to which I had already become much attached. We remained at this post nearly nine years.

1816, *August 26th*. The more I become acquainted with myself, the more sensibly I perceive, to my deep abasement, that my heart is deceitful and desperately wicked; that it is the seat and stage of endless corruption, and a whole world in miniature. What secret insincerity; what workings of self-love, flattery, and carnal imaginations are there! It seems to me, at times, as if the Spirit of God would discover to me one dark corner of my heart after the other; saying to me, as he did to the prophet Ezekiel, "Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these." Ezek. viii. 15.

In this year it pleased my good Lord to probe my heart to the bottom, in order to apply the merit of his sufferings, in a manner I never before experienced or thought of. In the month of June, the yellow fever made its appearance, and continued to rage with increasing violence until October; especially among the soldiers at Monk's Hill, as we could see from our place, by the many funerals taking place there every week. The fear of death, from which I had been relieved for so many years, now returned upon me to my great distress; and I was filled with dread at the thought of being taken off by this shocking disorder. In this state of mind, as I sighed to the Lord to manifest himself to me as my Redeemer from death and the grave, the thought came with divine light and power to my mind, that he, in the near prospect of his sufferings and death, had not only experienced in a far greater degree what I now felt, but that he had also endured it for my sake, which endurance was meritorious for me. This blessed consideration shewed me, that I need not fear, and filled my heart with joy and peace in believing.

1823. O how thankful am I, that the Spirit of God has caused it to be recorded, that Peter, and the other disciples, were not aware of the latent evils which lay in their hearts; and that Jesus still bore them with patience when these evils manifested themselves; reproofing them, but not casting them off; nay even causing the manifestation of those hidden sins to produce a deeper humility and self-abasement in them, and a greater love to himself! My gracious Lord and Saviour! Thou knowest well, and experience has taught me to know in some degree, how often I have supposed, nay taken for certain, that my heart was free from one and another evil propensity; and, yet, through change of time and circumstances, the Spirit of Truth has so convinced me of the evil things in my heart from which I had thought myself free, that I am ready to fall down with dismay, and cry out, "What is this that has befallen my soul! O what a perverse, depraved, abominable thing is this heart of mine!" The patience and forbearance of my Saviour with his

disciples under the like circumstances, supported my sinking faith, and encouraged me to invoke his mercy and his power.

In this same year, during a long season of hot dry weather, when water began to fail, and hardly any thing would grow upon the earth, I was tempted to murmur at the ways of the Lord: a disposition which I had not hitherto perceived within me. I was alarmed, and endeavored to shake it off, but could not, for it was in the heart; until the word of faith came, and I remembered, "Your Father knoweth what things ye have need of:" then all my anxious concern was dispelled, and I adored and worshipped.

In the month of *March*, 1824, Brother and Sister Ellis having been called to the service of the mission in Jamaica, we succeeded them in the charge of the newly formed congregation at Cedarhall. We felt much at leaving our dear people at Gracehill, and no less at the prospect of undertaking a new charge at our advanced age, but we afterwards obtained relief by the appointment of Brother Münzer and his wife as our assistants.

On the departure of our dear and beloved Brother Richter in 1825, I was commissioned to undertake a part of his official duties, by becoming President of the Mission-Conference, with the charge of the outward concerns of the mission. This, together with my increasing age and infirmities, rendering me unequal to the duties of a country situation caused us again to remove to St. John's. Here we found the charge so heavy, that we could not but often desire to be relieved from it; and at length, in December, 1829, we had the joy to welcome the arrival of Brother and Sister Johansen, to take upon them the superintendence of the mission. But alas! their services among us were but of short duration; for in a few weeks Sister Johansen was taken with an incurable sickness, and in a few months Brother Johansen himself departed unexpectedly to the Lord, to the great grief of us all. Thus, we became again involved, though much against our will, with the temporal cares of this mission; to which we felt obliged to submit, because we dared not draw back from what appeared both to ourselves and others as a duty incumbent upon us.

In this situation I found myself subject to many heavy trials of love and patience; in which however I was enabled to turn to my Lord and Saviour, and was richly comforted by the assurance that my name was written in the book of life; an assurance which I had often longed to have, but which the Lord, in mercy, had reserved for my help in this time of need.

[After the arrival of Brother and Sister Harvey from England, January 8th, 1831, our late Brother and Sister Newby returned to Cedarhall, in compliance with the kind offer of Brother and Sister Simon, to receive them there, instead of their retiring, as was proposed, to North America. Our dear brother, whose work was always his delight, continued to have abundant opportunities afforded him, for assisting us in the duties of the mission; and almost to the end of his days, he officiated occasionally at the church, according as his declining strength would allow. The following extracts from

his papers will serve to present us with a view of his later experience and sentiments.]

1832, *June 27th*. The redeemed soul of my dear aged partner was released from a weak and sickly tabernacle. The separation was a painful one to me, although both of us had often prayed that she might be released first. My compassionate Saviour, both before and after her departure, was pleased to manifest his love so powerfully to my soul, as at times, almost to overwhelm me with gratitude and adoration. I can now await the time, when he will be pleased to take my poor but redeemed soul to himself. I know of no good thing of my own to bring before him, but thousands of undeserved mercies, long suffering, and forbearance on his part towards me for more than fifty years. My wife had for some months back, frequently spoken of her departure as being at no great distance; and she was heard repeatedly praying to our Saviour to have mercy upon her, and prepare her for his coming. When asked a few hours before her departure how she felt, her answer was, "The lips have nothing to complain of:" and so she went gently over to her everlasting rest. Her age was nearly sixty-three years, and she had served this mission above eighteen years. Her husband desires to express his sincere thanks to Sister Simcn, for her unwearied care and attention to his late dear wife, during the whole of her painful and tedious decline. May the Lord himself reward her, and make all her bed in her sickness.

1833, *May 17th*. Until this day I never understood rightly the proper application of our Lord's admonition, "Take heed that ye do not your alms before men, to be seen of them." Matt. vi. 1-4; namely, that he means thereby to preserve me from that soul's infection, of being puffed up with my own supposed goodness, like the Pharisee, who solaced himself, among other things, with—"I give tithes of all I possess," and to keep me back from that hurtful disposition of loving the praise of men more than the praise of God. Not merely warning me against a Pharisaical parade of doing good, but also preserving my soul from suffering injury from it, the thought of how highly others will think of me.

July 27th. (After writing out a number of scriptural passages, treating of the love of God, he thus continued):—In this love of God my Saviour, my soul finds a firm foundation to rest upon, for time and for eternity; and therefore, 'No more with trembling heart I try—a multitude of things,—still wishing to find out that point,—from whence salvation springs;—My anchor's cast, cast on a ground,—where I shall ever rest.' 'Fixed on this ground may I remain,—though my heart fail, and flesh decay;—this anchor shall my soul sustain, when earth's foundations melt away.—Mercy's full power I then shall prove,—loved with an everlasting love.' (And then follow another set of passages, treating of the assurance of faith.) 'What shall we then say to these things? If God be for us, who can be against us?'

[The following lines, written by him, and dated October 4th, 1798, will best serve to complete these fragments of his manifold experience and instructive observation.]

Reflections on reading the last Chapter of Revelations.

Ah! when shall I inherit the new and blessed Jerusalem? I, who am still sinful, and surrounded with numberless infirmities in soul and body. There I read, that nothing impure or unholy can possibly be admitted. In and of myself I can cherish no comfortable expectation of it. Thy presence, O thou that art most holy, would more than confound—would consume me from before thy face. O, I thank thee, my dear Saviour, that thou, by becoming man and bleeding and dying, hast made an all-sufficient sacrifice for sin, and hast in mercy revealed thyself to me; so that I, even I, at this moment, a guilty, weak, and helpless worm, can cast myself into thy arms, with a firm belief that thy blood doth plead for me, a sinner, and that it is and will be of eternal avail. I feel it emphatically, that it is only through thy all-atoning blood and meritorious death, that I can enter the gates of that holy and beatific place. Arrayed in this dress I need not fear, when entering heaven I appear, for Thou my surety will be there. Thou, the Alpha and Omega, art my friend and my sure refuge. A better I shall never want, and I feel that to enjoy this blessed assurance, in the hope of that eternal weight of glory which awaits the redeemed of the Lord, is to taste the powers of the world to come.

What heavenly joy and consolation
 This hope affords unto my heart!
 That Christ, the God of my salvation,
 Will me receive, when I depart:
 Then in his presence, I for ever;
 With the redeem'd shall sing his praise:
 O Lord, I long to have the favor
 To leave this world and see thy face.

Our late venerable brother, continued to assist in the mission at Cedar-hall, in his widowed state, for above five years: quietly pursuing the even tenor of his way, in the regular course of daily occupation, to which he had been so long accustomed, both in his personal habits and missionary duties.

1838, *January 3d*, he removed to St. John's, to spend the remainder of his days, in that retirement from active service, which his advanced age and infirmities now rendered needful for him, and took up his last earthly abode in the house of Brother and Sister Harvey. Here he still continued to render us occasional assistance in ministerial duties, as well as in short visits to our country places; but his chief occupation now consisted in searching of the scriptures, and comparing of spiritual things with spiritual; an exercise to which he had for many years been much accustomed, but which he now enjoyed in full measure. Many were the scraps and sheets, books and papers, in which he copied out in full the various passages of Holy Writ, which, from time to time, engaged his thoughts; insomuch, that in looking at the books and papers about his room, one could not but be struck with the numerous extracts from the Word of God, which continually met the eye, in his clear and steady hand-writing.

He had a special delight in relieving the wants of the poor, and that in the most unostentatious manner. He generally had in hand,

a supply of cheap but good materials for clothing for them, which he would give out with the utmost secrecy, as though he was stealing the goods instead of giving them away. And truly the blessing pronounced upon him that considereth the poor, that he should be strengthened upon the bed of languishing, and his bed be made in all his sickness, came upon our late venerable brother; not only in the unwearied services of his faithful nurse, but especially also, in the tender and filial attention of our dear Brother Heath, to whom he was much and deservedly attached. It was particularly pleasing to us, when our late brother was reduced to that weak and helpless state described in Hymn No. 1114, verse 1, that Brother Heath, was always at hand, sleeping in his adjoining room, and would help him the more readily and perfectly to call to mind, for his comfort and encouragement, various passages of hymns and Holy Scripture expressive of his state or feelings.

Very gradually was his earthly house of this tabernacle taken down. The last few days of his life he slept away, nothing disturbing him, and even in body tolerably free from pain, until it pleased the Lord to release him from the burden of the flesh, in the most peaceful manner, on the 29th of August, 1840, being in the 78th year of his age, and the 32d of his service in this mission.

A large company of about a thousand persons attended the funeral on the following day. They were addressed on the solemn occasion from Heb. ii. 14, 15; and testified the esteem generally felt for the memory of our late brother, and which was due to his integrity of character and long services among us.

[From the "Periodical Accounts," &c.]

II. NORTH AMERICAN INDIANS.

REPORT OF THE CONCLUDING MISSIONARY LABORS OF THE BROTHERS AMONGST THE CHEROKEES EAST OF THE MISSISSIPPI, AND THE REMOVAL OF THE MISSION TO THE ARKANSAS TERRITORY, IN THE YEARS 1838 AND 1839.

(Concluded from page 416.)

January 4th, 1839. The weekly post, which passes close by us between Washington county and Fort Gibson, brought us a letter of recommendation to the Western chiefs from our friend, the chief John Ross. It ran as follows:—

"To the Heads and People of the Cherokees in the West. My friends, I write these lines to you in great haste, simply to commend the Rev. J. Renatus Schmidt and his colleagues, the Rev. Miles Vogler and Herman Rude, to your friendly regards. In the person of the first-mentioned, some of you will recognize Savanukaa, the faithful missionary at Spring-place, and the unwearied friend of the Cherokees, as well as the general friend of mankind. These gentlemen are going out as missionaries of the Church of the Brethren, with the intention of recommencing their labors amongst our nation in the West. I have the confidence, that you will hold out your hand to them as friends, receive their words with open

ears, and weigh them in your wise and noble hearts. It is not necessary for me to remind you, for many of you doubtless bear it in memory, that the first missionary school established amongst us, and so successfully carried on, owed its existence to the Society at Salem, by which these good friends are sent out. The press of business occasioned by the removal of our whole people to you in the West, renders it impossible for me to write more particularly at present. I must, therefore, refer you meanwhile to these our friends themselves, for further explanation as to the objects of their mission. With the most affectionate wishes for the welfare of our collective tribe in the Arkansas territory, I salute you all as

“Your sincere friend,

“JOHN ROSS, *otherwise* KROWESKOWEE.”

On the 6th, Epiphany, we learned that a division of the emigrant Cherokees had at length arrived in this country. On the 10th, Brother Vogler went to a smithy three or four leagues distant, on business. Coals are found in several places in this district, as likewise iron and copper ore, and limestone. The Cherokees have also some productive salt-works, and carry on a considerable trade in this article with the neighboring States. It is strong and well-suited for pickling. Wagons of from four to six pairs of oxen are daily passing by our place.

The Cherokees in these parts are by no means inferior in cultivation to their countrymen in the East. They possess fine plantations and well-built houses, and rear cattle, horses, and swine in considerable numbers. Stand Oaty and his father have this year a thousand and several hundred bushels of Indian corn to dispose of, at one dollar and a half per bushel. Deer, bears, wild turkeys and prairie fowl, (somewhat larger than a pheasant,) are still frequently met with; but few of our people bestow much time on the chase. The proper hunting ground of the Indians lies 100 miles farther west, and extends to the Rocky Mountains, comprising a circuit of many hundred miles, chiefly prairie, where thousands of buffaloes are seen grazing together in a single herd. The climate is not much different from that of Tennessee and Georgia, except that the winter is far more severe. Fevers are usually prevalent in July and August, and it is upon the whole more unhealthy than the country east of the Mississippi. The woods and prairies harbor various kinds of snakes, the most poisonous of which is said to be the Diamond rattle-snake. There are also many venomous spiders, scorpions, and centipedes, which especially infest the mountains, nestling in rocks and decayed trees. In the prairies, the innumerable swarms of flies and gad-flies are an indescribable pest. A great variety of timber is found in the woods, often of extraordinary size, such as walnuts, oaks, hickory, sycamores, poplars, tulip-trees, acacias, &c. Chestnuts do not occur; and pines and cedars only on the mountains, and in no great quantity. Canes, which furnish excellent fodder for cattle, grow plentifully in the low grounds on the banks of rivers, and are tolerably plentiful as yet in our vicinity.

About this time, several of our Cherokees arrived from the East,

amongst the rest, Joshua and his family, who immediately settled in our neighborhood, so that we are now surrounded by ten of our families, and two other families live four leagues distant, besides our two sisters, at Honey-Creek.

This week our Indians discovered the haunt of a huge bear in a cave. One of them crept in armed; but the animal retreating to the farther extremity, where he could not be safely attacked, the rock was broken open by means of iron crows, and he was then despatched. We had a portion of his flesh sent us, which was very savory.

On the 27th, Brother Schmidt preached a funeral sermon for our Brother Suwakee, who departed happily last month. He joined our church in January, 1835, and was a peaceful, amiable character. A fever, which he had contracted during his journey hither last spring, led to his dissolution.

Brother Rūde was busily engaged in learning the difficult Cherokee language, which no missionary has hitherto mastered, so as to be able to preach in it. The study of it, however, is now facilitated by the works which have already been printed in the characters invented by the Indian Guess. Mr. Worcester has, with the help of Elias Boudinot, translated the Gospels of St. Matthew and St. John, the Acts of the Apostles, various Scripture Narratives, some tracts and hymns, and our Church-Litany,—all of which have been printed in this type. There are, likewise, some translations, printed with English type, in the Potawatamie, Choctaw, and Creek languages. An Almanac for 1839 has been published in Cherokee and Choctaw. Mr. Worcester has also kindly offered to print any thing for our Delaware Indians that the missionaries may wish, at the mission press at Park-hill.

We were glad to find the emigrants, in general, very well satisfied with the western country, and disposed to lay aside their old prejudices against it. Provisions of all sorts being now very dear, the Indians helped themselves with walnuts, hickory, and hazelnuts, all of which are abundant. The Paken or Illinois-nut is also found here, the taste of which is very delicious. The waters, too, being low, a large quantity of fish was taken with ease. The sugar-maple yields an excellent substitute for West Indian sugar, and the juice supplies the place of cream. It is not, however, so common with us, as in other parts of the Arkansas territory.

March 15th, a party of Muskogee Indians passed this way, and halted before our house. Only one of them could speak English. There were five and a boy, clad in the old Indian costume, of athletic stature and wild aspect. On the 19th, we were glad to hear, that Brother George Hicks had arrived with his division at Beattie's Prairie, about 50 miles from hence, after a long and arduous journey of nearly five months. In a few days after, the remaining divisions reached their destination; and the emigration of between 15,000 and 16,000 Indians was now completed. The whole Cherokee nation now dwelling together in the West, may amount to about 23,000 souls. May they long inherit the land, and become a happy people, blessed, not only with temporal, but also with everlasting

mercies! There are now, within a circuit of several hundred English miles, Cherokees, Creeks, a part of the Seminoles, Choc-taws, Osages, Shawanos, Delawares, Senekas, and others of the Six Nations, Quapaws, Pawnees, Potowatomies, Towes, and a few other Indian tribes:—a glorious mission-field! The Quapaws have, on several occasions, expressed a wish for missionaries and school-teachers. They are said to be a good-natured and peace-loving people. Many of these tribes, however, are still immersed in the darkest superstitions, and live in the practice of all the abominations of heathenism. The Senekas, for instance, still sacrifice dogs at their festivals, and adore stones, hills, &c., as Manitoes or inferior gods, through whom they honor the Great Spirit. Amongst the Pawnees it is still nothing uncommon to kill and eat their captives taken in war. May many of our young brethren be excited to devote themselves to the service of our Saviour amongst these poor heathen, and willing to bear the hardship of such a service, that so the great end for which He planted our Church in North America may be attained more fully, and He may receive a rich reward, likewise, from these tribes, for his bitter sufferings and death!

Each of these nations has its separate territory. Several forts have been erected on the borders by the government of the United States, and officers appointed to adjust differences and prevent wars between the various tribes; also to protect the Indians against the encroachments of the whites on their territory, and to preserve general peace and good order.

On Good-Friday, the 29th, our house was filled with hearers, while we read the Passion-history. On such occasions, we often wish, that our white brethren and sisters could witness with what reverence and emotion this solemn narrative is listened to by the poor Indians. At the close of this hallowed day, we had a most blessed enjoyment of the Holy Communion, of which 23 persons partook with us. On Easter-Sunday, after the Litany had been prayed, Boaz held an impressive discourse to the crowded assembly, and James Fishing-hawk concluded with prayer. We can say, with truth, that there prevails, at present, among the Cherokees, a singular desire for the Word of God. Our meetings are so numerously attended, that we are often astonished at their eagerness, as we have none but very imperfect interpreters. The Holy Spirit is doubtless carrying on his own work in their hearts. And the edifying addresses, both in public and private, of some of our Indian Brethren, and the truly Christian walk of our people, must make amends for our deficiencies, and preach better than our words.

Brother Schmidt here takes the opportunity of remarking:—"I have lived 14 years amongst the dear Indians, but nowhere have I seen such hunger for the Word of God and Christian instruction as here. It is a blessed season amongst us. The Lord has here put a candle in the candlestick whose light will not go out, and opened a door which none can shut. We may say with the Psalmist—"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof. Our Saviour has here directed us to a place, whence we may reach the remotest

Indian tribes. Who can tell whether the witnesses of Jesus may not go forth from hence, across the Rocky Mountains to the Columbia and the very shores of the Pacific, to gather in the reward for the travail of his soul? Here, after the heat and burthen of the day, they may refresh themselves in the fellowship of their brethren and sisters, and here, in times of danger, they may find a place of refuge. To me the time seems fast approaching, of which the venerable Zeisberger spoke, shortly before his end—'When,' said he, 'all the clouds and storms, which have for so many years hung over our Indian mission, are blown over; when the present season of indifference to the gospel has passed by, and Satan has spent all his force, then better times will come; and this will take place, when all the Indian races have retreated from the borders of the whites beyond the Mississippi. Then another day will dawn, and our missionaries will again find scope for all their efforts.' "

April 17th. We had the joy to welcome Brother Vogler back from Salem, with his newly married wife, the sister of Brother Rude, who was employed in the Cherokee school of Brother and Sister Clauder. They travelled from Salem by the mail to a small town in Virginia called Charleston, and from thence by the steamboat down the Kenhawa, Ohio, and Mississippi, and up the Arkansas to Fort Smith, whence they took horse hither, calling at Dwight, a station of the American Missionary Society. Brother Schmidt, who now considered his commission accomplished, prepared for his departure a few days hence to Salem.

In conclusion, we salute all our brethren, and sisters, and friends, and commend ourselves and the work of God in this district to their united prayers.

J. RENATUS SCHMIDT, MILES VOGLER,
GOTTLIEB HERMANN RUDE.

[From the "Periodical Accounts," &c.]

III. GREENLAND.

EXTRACT OF THE DIARY OF FREDERICKSTHAL, FROM JULY 1839 TO MARCH 1840.

July 3d and 4th, almost all our baptized people came home from the islands to prepare for the celebration of the Lord's Supper on the 10th. They universally expressed their joy in the prospect of this divine repast, and their gratitude to our gracious Heavenly Father for the success which He had given them in the seal and herring fishery.

One of our single brethren, Hezekiah, whom we had felt it necessary to exclude for a time from the Holy Communion, on account of his sinful conduct, having been taken seriously ill in the Spring, requested a visit from us. We found him in great distress of soul on the review of his past unfaithfulness, of which he gave us a detailed account; adding, "I do not deserve that you should visit me, since I have provoked the Lord so grievously." We took the opportunity to impress his mind with the sinfulness of his past neglect on the one hand, and the wonderful love and patience of our Saviour on the other, his present illness being undoubtedly designed to bring

him to himself, when milder means had failed. He cordially assented to this view of the subject. As his illness was of a dropsical nature, we had little hope of his recovery, and were agreeably surprised to see him return from the islands in a convalescent state. He assured us, that he could now believe that the Lord had forgiven him his sins, and received him again in mercy, and spoke of himself in language similar to that of Hezekiah of old on a like occasion. Isa. xxxviii. 15. May the Lord give him grace to adhere to his good resolutions!

On the *24th*, eleven heathen from the east coast called here with their kayaks laden with skins. Though all of them but two had been here several times before, they were as deaf as ever to our exhortations to repentance; indeed they seem to have left their families at Alluk, forty miles off, for fear lest any of them should be induced to stay with us. Having satisfied their curiosity, they continued their journey to the factory, in order to dispose of their skins. They told us, what we have never heard before of any Greenlanders, that those who live to the north of them have of late years been guilty of cannibalism.

October 5th. The first snow fell this autumn, and gave effect to the admonitions which we had in vain been addressing to our people, to exchange their tents for their more substantial habitations. These had, however, become so damp from the wet weather, that the greater number of our Greenlanders were soon laid up with violent colds, and the remaining portion were fully occupied in waiting upon them.

Being desirous to visit our out-lying Greenlanders before the winter set in, Brother Müller undertook a journey to the southeastern islands, one of their principal stations, and had arrived within a mile of his destination, when he found all further progress barred by the drift-ice. Night approaching, he made for Nunarsoak, the nearest point of land, and erecting his tent in a nook free from snow, passed the night there, and returned home the next day.

On the *23d*, the married Sister Gertrude departed this life. She had come to us from the heathen, only a few years back, and bore a good character. Like most of our recent converts, she was slow in expressing her feelings; but she was truly thankful to the Lord for bringing her out of darkness and calling her to the privileges of his Church. Her death was occasioned by the prevailing epidemic.

The domestic economy of the Greenlanders throws many difficulties in the way of our visits to the sick, five or six families generally living together in one apartment, so that it is almost impossible to carry on any private conversation with them. Nor are the healthy generally inclined to accommodate themselves to the convenience of the sick.

On the *28th*, we opened our winter schools, which are frequented by several women as well as by children and young people. To the usual instruction in reading, writing, and singing, we now added the first principles of arithmetic, though the limited extent of their commercial transactions presents little scope for the exercise of this latter science. The labors of the Greenland females are so different

from those of Europeans, that little can be taught them in this branch. A few, however, learn sewing and knitting, from the wives of the missionaries. The Greenlanders generally are fond of writing, and would make rapid progress in it, had we proper conveniences for teaching them. At present we are obliged to let them take the copies home, having no desks nor tables for the purpose in our chapel school-room, not to mention, that it is too cold for such an occupation.

In the beginning of *November*, the Lord sent us weather unusually mild and dry for this season, and the patients recovered so fast, that the distribution of medicines, which had gone on for three weeks, was no longer necessary.

On speaking individually with the non-communicant part of our flock, consisting chiefly of young people, we were glad to hear the majority of them declare, how careful they had been, during their absence from us in the summer months, to walk as in the presence of the Lord, and to live to his pleasure. And we had every reason to believe their declarations to be true.

On the 12th, the single sister, Maria Theresa, departed this life. She was born at New-Herrnhut in 1782, and even in her childhood, manifested great love to our Saviour. In 1805, she entered the service of the mission family, by whom she was highly valued, and, some years after, she was further engaged as chapel-servant and national assistant. In 1824, she moved to Lichtenau with Brother and Sister Müller, whose children she had nursed with exemplary faithfulness, leaving her numerous relatives, to follow what she felt to be the call of duty. In 1834, she accompanied them hither to Fredericksthal, where she filled the same offices as in the former congregation, and was particularly useful in this new settlement, directing our attention to many irregularities and defects, which would otherwise have passed unnoticed. Possessing the happy art of gaining the confidence of her countrymen, she exerted her influence with them for the promotion of their best interests; while her domestic management presented a pattern of economy and faithfulness.

For several years back, she was evidently laboring under an affection of the lungs, which the recent epidemic brought to a crisis. On being visited in her illness, she expressed her ardent desire soon to be at home with the Lord, and her unshaken confidence in his atoning merits. She joined with delight in the verses sung by her sisters at her bed-side, and departed in the night of the 12th, in a gentle and happy manner.

Our Greenlanders were this month unusually successful in seal-catching. We were surprised one day, to see four of them arrive in our bay, with no fewer than ten of these animals in a string, which they had towed in the night a distance of twenty miles.

In the early part of *December*, we had a visit from Clemens, one of our members at Illica, whither he moved with his large family some years ago. He said, "As I was out fishing one day, with my son, I stepped from my kayak on to a piece of ice, in order to fire at a seal, when all at once it gave way, and precipitated me into the

sea. Happily I was enabled, by the Lord's help, to lay hold of the extremity of the kayak, and my son coming up towed me in this position to land. While in the water, I besought the Lord with many tears to spare my life, as I was so unprepared to meet Him." On our asking, "What would you have said for yourself, had the Lord summoned you to judgment on this occasion?" he replied, "I should have been dumb with terror; I will, therefore, turn to Him anew, and lead a different life." Such warnings, indeed, seem necessary at times, to arouse them from their apathy, our admonitions being too often disregarded.

About the same time, Silas, another married brother, met with a similar preservation. He was engaged with a large party, in catching eider-fowls, and incautiously following his prey close under an ice-berg, a fragment of it gave way, and struck him on the head and shoulder, at the same time shattering his kayak in pieces, so that he must have sunk, but for the timely interposition of his companions. This young man, like many others of our baptized, was in a lukewarm state, and we endeavored, apparently not without effect, to make him sensible of his spiritual destitution.

On the 13th, the drift-ice made its appearance to the south, and our people hastened from all their stations, to be present at the celebration of Christmas. And scarcely had the last of them come in, on the 18th, when all communication by sea was stopped, and nothing but ice was visible for miles east and west,—a case of rare occurrence at our extremity of the coast. Their temporal wants being well provided for, our people could all attend the meetings, undisturbed by anxiety as to their sustenance, and never have we seen our chapel better filled, than on occasion of this festival. Cheerfulness and devotion were combined in every countenance.

Though the year had not been distinguished by any remarkable occurrences, we found abundant reason at its close, to thank our gracious God and Saviour for all the blessings, spiritual and temporal, which he has vouchsafed to us and our flock during its progress.

At the close of the year 1839, this congregation numbered 113 children and 264 adults, of whom 174 were communicants; making with new people and excluded, a total of 387, one more than in the former year. Of these 245 live with us during the winter, and the rest at the out-places.

January 6th, 1840. We had a very blessed celebration of the festival of Epiphany. Two adults were baptized into the death of Jesus, and appeared to be quite overcome by their feelings on the solemn occasion. We were much encouraged, by seeing our people diligently attending the meetings and schools at this season, when a long continuance of mild weather presented no small temptation to them to disperse.

A young single brother came about this time to unburthen himself to us. "I am not conscious," he said, "of any particular outward sins, but I feel that my present state of heart cannot be pleasing to the Lord. Having not long ago experienced some attacks of spitting of blood, it struck me, that this might be the means of my

removal into eternity, and for this I am far from being prepared at present." We exhorted him to hasten with all his sinfulness to the great Physician, who would heal and cheer his soul, and when his last hour came, receive him into the mansions of peace.

February 2d. Our widows, 19 in number, had a happy choir-festival. As they were almost all in very needy circumstances, we were thankful to have it in our power, by the kind liberality of friends in Great Britain and at St. Petersburg, to cheer their hearts by a gift of provisions for several days. From the same fund we have relieved some cases of peculiar necessity, and occasionally supplied such widows and orphans as had no other resources, with seal-skins for clothing.

On the 23d we received the mournful intelligence, that the married brother Apollos had been upset in his kayak, a league from hence. He had set out this morning to hunt seals, and had succeeded in capturing a small one, with which he was returning home, when he met with the disaster above-mentioned, while separated for a short time from his party. Before his companions could come to his assistance, he was so spent, that he could scarcely keep his head above water, and by the time his body was brought to land, it was a lifeless corpse. He has left a widow and four children to lament his loss, which will be the more deeply felt as he was one of the best providers and domestic managers in the whole congregation. His life was peaceful and irreproachable, and he was intent on directing his children to the Lord, whom he had himself learned to know as *as his Redeemer.*

VALENTINE MÜLLER, J. F. BAUS, P. LUND.

{From the "Periodical Accounts," &c.]

IV. SOUTH AFRICA.

THE progress of the mission in this extensive field continues to be marked by many tokens of the Divine favor. In the midst of much distress and many and varied difficulties, our brethren have to tell of a large measure of temporal as well as of spiritual blessings vouchsafed to their labors by their gracious Master. Even the settlement and congregation at Enon, sorely as they have been visited by famine and pestilence, form no exception to this remark. For particulars our readers are referred to the interesting letters of the Brethren Teutsch and Lemmertz. The complete repair of the bridge over the Zonderend, the construction of which 18 years ago did so much credit to the skill and perseverance of the Hottentots at Genadendal,—is a work by which the whole neighborhood will be largely and permanently benefitted.

EXTRACT OF LETTERS FROM BROTHER L. TEUTSCH.

"Genadendal, March 28th, 1841.

"DEAR BROTHER,—By a letter from Br. Lemmertz, dated Enon, the 2d of March, I am concerned to hear that Brother Hoffman is dangerously ill, of a complaint which, it is feared, may prove to be water on the chest. Should it please the Lord to call him home,

the embarrassment of Brother and Sister Lemmertz would be great, for they would be left to care single-handed for this remote and isolated station. The state of Sister Fritsch's health is also extremely precarious, and leads us to expect that we shall, ere long, have to find substitutes for her husband and herself at Hemel-en-Aarde. My dear fellow-servants at Groenekloof are looking out somewhat anxiously for our return to them, but of this there is no immediate prospect. Brother Lehman is meanwhile far from strong, and I do not wonder at his finding the burthen he has to bear, almost too heavy for him. One comfort however is, that the work is the Lord's, and he has engaged to provide for its necessities, and to supply the instruments needful to carry it on.

"At Enon the small-pox is still prevalent; on the 2d of March, 8 persons were still seriously affected by it; 18 had already departed, and only 4 families had remained quite free. No trace of the disease had hitherto appeared at Shiloh.

"On the 14th instant, the newly-erected chapel at Kopjes Kasteel was solemnly opened for worship. Brother Schopman and myself officiated on the occasion, when the concourse in attendance was so great, that many could not be accommodated. There were no fewer than 26 wagons, containing colonists and their families, from a greater or less distance, nearly all of whom were with us, by 9 o'clock in the morning. This circumstance helps to prove, that the place we have selected for a chapel was conveniently situated, with reference to the neighboring population. The services of the day were marked by a truly devotional feeling. The Lord was in the midst of his people, to bless, cheer, and instruct them by his Word and Spirit. The collection made towards defraying the expense of erection was \$22 00.

"On the 15th of February, Sister Schopman was delivered of a son—called Richard Henry, in holy baptism, who, after a few days' illness, was gently released. Sister Christensen was confined on the 14th, also with a little boy, and both mother and child are doing well.

"The late harvest has turned out moderately plentiful, though here and there, there were traces of *rust* in the corn. The importation having meanwhile been considerable, the price of grain has fallen, so that a muid, (3 Winchester bushels,) may be had for 8 to 9 dollars, (12 or 13 shillings.) Though the number of dwellers, both here and in the neighborhood, has greatly increased of late years, there continues to be a more serious deficiency of laborers than of employment. The demand for the former is almost unprecedented, so that we have often difficulty in obtaining them for our own service.

"The bridge over the Zonderend having become so ruinous, that it was almost dangerous to pass over it, we applied to one of our neighbors for permission to cut the timber needful for the repair of this useful structure, in a wood belonging to his estate. This he willingly granted, and we have in consequence been enabled to cover the whole of the bridge with new beams and planks, of a species of wood, which is considered to bear the effects of wind

and weather better than any other ; we may therefore hope that the work we have done will prove durable. As the wood in question was situated in the recesses of a mountain kloof, (or glen,) to which no vehicle could have access, we employed 130 of our Hottentots, for the purpose of felling and squaring the timber, and its conveyance to the valley below, where wagons were in readiness for its transportation to the Zonderend. During the progress of these operations, Brother De Fries and myself spent a night in the woods with our work-people, on which occasion, we held a solemn service with them, before we retired to rest, after the toil of the day was concluded. Assembling under the canopy of Heaven, or rather of the thick primæval forest, which afforded us shelter as well as employment—and forming a circle around a blazing fire—we joined in bringing to the Lord our God the sacrifices of praise and prayer. Amid the darkness of the night, and the stillness and solitude which else reigned in the surrounding wilderness—the cheerful singing of our Hottentots sounded delightful. The whole scene was most interesting and impressive, and would have afforded a fine subject for a painter.

“We have great cause to thank the Lord, for his gracious help and protecting care, vouchsafed to our people during the progress of this laborious and often hazardous undertaking. He granted us his presence and blessing, and therefore it succeeded.”

“*April 23d*, 1841. With no ordinary feelings of gratitude, do I resume my pen, to inform you, that, notwithstanding the difficulties of the times, we have been brought through another year of our stewardship in this widely extended mission, without becoming chargeable to our mission-fund for the current expenses of our several establishments. Even at Enon and Shiloh there has been a small excess of receipts over disbursements, a result which we had certainly no reason to expect, and for which we cannot be too thankful. Thus graciously has the Lord accepted and blessed the work of our hands. But you will ask, how stands the case in regard to the spiritual portion of the work in which we have the favor to be engaged? In answer, we can present no statement which is grounded on arithmetical calculation; yet we may venture to declare, that the Lord has not permitted our labors for the good of the souls committed to our charge to remain without fruit. A blessing has been vouchsafed, which is manifest to every attentive observer. Meanwhile we are daily more and more convinced, that without Him we can do nothing; and, therefore, if anything is effected through our feeble instrumentality, we desire to ascribe to Him all the praise and glory.

“The seasons of Passion-week and Easter, we have solemnized in peace from without, and with abundant proofs, that the Lord was in the midst of us to bless us. So numerous was the attendance of our own people, that both for the public preachings and the meetings for reading the Passion-history, we were obliged to open the school-house as well as the church, and even this increase of accommodation proved insufficient. The utmost attention and devotion prevailed during all these several services; and we doubt not,

that many were powerfully impressed with the blessed and wondrous subject, which was the theme of our meditations. The festival of our Lord's resurrection was peculiarly solemn and delightful. The weather being the finest imaginable, we assembled at sun-rise in our spacious burial-ground, and united in praying the Litany appointed for the occasion in the Brethren's Church. In the course of the festal services which followed, many persons were admitted to further privileges in the Church : of these, 36 were received into the class of candidates for baptism, and 17 became participants of that solemn rite. At the celebration of the Lord's Supper, on Maundy Thursday, no fewer than 64 persons were present as candidates, or with a view to early confirmation. On Easter Monday, we had also a number of festival services, in the course of which several children were baptized, and 3 adults received into the congregation.

"At my last visit to Hemel-en-Aarde, I was concerned to find Sister Fritsch as weak as ever. Of her entire restoration there seems to be little prospect.

"Brother Lemmertz reports, in a letter dated the 14th of April, that Brother Hoffman had just returned from a sojourn of a fortnight at Uitenhage, where he had been under the immediate care of his medical attendant. There appeared, however, to be little, if any, real improvement in his state of health. The small-pox had ceased its ravages, and our brethren proposed celebrating a day of thanksgiving to the Lord for this mercy. Since it broke out, 20 persons have died of it.

"Before I conclude, let me inquire, whether we could not obtain the favor of a fresh supply of Dutch Testaments. As we present a copy to every child on leaving school, and our schools, as you know, are pretty numerous, a few hundred copies do not last us many years. The Committee of the British and Foreign Bible Society would, perhaps, on application, make us a further grant ; for, I have no doubt, we were indebted to their liberality for the last."

FROM BROTHER J. LEMMERTZ.

Enon, January 9th, 1841.

"DEAR BROTHER,—Our diary for the year 1840 will make you acquainted with the leading features of the history of this mission, for the last twelve months. It has been a season of trial in various respects, but, at the same time, a season of blessing to our Hottentot flock. Many have evidently grown in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ ; and not a few, who were careless or indifferent, were awakened to concern for their salvation, by the awful visitation of the small-pox, which the Lord permitted to befall us. To those who in their distress cried to him for mercy, he was pleased to reveal himself, as their Saviour and helper in time of need, whereof we had some striking and edifying proofs. Our schools have been well attended ; and our endeavors to instruct the dear children, and to train them up for Jesus, have been owned and blessed by him. With the infant-school we have had peculiar pleasure ; and many and fervent have been our prayers

to the Good Shepherd, on behalf of these lambs of his flock, that they may all be and remain his property.

“Of the adult members of our congregation, residing at this place, very few escaped the attacks of the small-pox, which has exhibited itself as a most distressing and loathsome disease. Several of the poor patients were visited by the so-called blue small-pox, whereby they have become grievously disfigured and deformed. Before the eruption shewed itself, they suffered dreadful pain, and afterwards they were afflicted by the swelling of the head, sore throat, and inflammation of the wind-pipe, so that they were unable to speak; at a later stage, their hair fell off, and an odor so offensive was exhaled from their bodies, that it was scarcely possible to approach them. Many times I was quite unwell from the effects of a visit to the poor sufferers, and when the disorder was at its height, it was scarcely possible to find persons willing to wait upon them, or even to bury their remains when they had departed. Vaccination, imperfectly as it had been previously practised, appeared, however, to be of some use; in future, greater care will, I doubt not, be taken to have it performed effectually. Thus far our children have escaped,—whether they will continue free from the infection, time will shew.

“Under the circumstances of peculiar trial to which I have adverted, you may easily conceive, what a comfort and gratification it was to us, to have it in our power to relieve the wants and assuage the sufferings of the poor patients around us, by means of the generous donation which you had sent us from a valued friend and brother at Bristol. To this esteemed benefactor, we therefore beg once more to express our warmest thanks, and to assure him, that the blessing of those who were ready to perish has already come upon him, and that many have been, and continue to be, the prayers offered up in his behalf at the Throne of Grace.

“The year past was, on the whole, a year of blessing for our Hottentot congregation, and of greater temporal prosperity than we had ventured to anticipate. At present, the prospect is not a little gloomy, owing to the renewed prevalence of drought. The Indian corn in our gardens, which a short time ago looked very promising, has begun to wither for want of moisture: *that* which our Hottentots had planted is not much more promising. The Witte River is again dried up, and we have no more running water; irrigation to any extent is, therefore, out of the question. As long as these distressing visitations of Providence continue, Enon must remain the poorest and least prosperous of all our African congregations, for our people have but little opportunity of making amends for their losses at home, by earnings among the farmers in the neighborhood. Meanwhile, it is some consolation to us to perceive, that if they are poor and distressed, their very poverty is the means of preserving them from some of the temptations, to which others of their countrymen are too often exposed. During the thirteen months of my sojourn here, only one person has been excluded from the privileges of the Church; and, in general, I may say, that there is a simplicity, and an earnestness of desire after spiritual

blessings, among our people, which is often an edification to my own heart. Of my own insufficiency to tend this flock, I am deeply convinced. The message which I have to deliver is a very simple one, and must be delivered in great weakness and in much trembling. My testimony is of Jesus Christ, the crucified,—of his blood, the atonement for sin, and remedy for all the hurts which sin has produced. The righteousness of Christ our Saviour, and the sanctification which is the blessed effect of union with him, and of submission to the teaching and operation of his Holy Spirit,—it is my earnest desire to commend to our dear Hottentots, as long as it shall please the Lord to permit me to serve him in this part of his vineyard.

“The numerous attendance at our church having made an increase of accommodation very desirable, we have lately ventured upon some alterations, which, besides providing us more room, have improved the appearance of the interior.

“In reply to your question concerning the state of our mission-premises, I have much pleasure in informing you, that, with the exception of our dwelling-house, they have all been thoroughly repaired, and are now in pretty good condition. We are truly thankful to the Lord, for having granted us the means necessary for the execution of this work, and for the blessing which he has laid upon our endeavors to provide what was needful for our own support. To Him be all the glory.”

[From the “Periodical Accounts,” &c.]

V. WEST INDIES.

THE servants of the Lord, employed in this extensive field, continue to scatter around them the precious seed of the Kingdom, and to water the soil into which it is cast. Nor does their gracious Master withhold his blessing from their faithful and varied toil. He gives them the joy to see, that the seed here and there springs up, and grows to maturity, “first appearing the green blade, then the ear, after that the full corn in the ear.” Meanwhile, however, the enemy is on the watch, to injure, if he cannot utterly destroy the harvest: and too often does he succeed in mingling tares with the wheat of the field! Such has been the experience of our brethren in Jamaica, as they ingenuously, but by no means despondingly confess. They know, that greater is He that is in them, than he that is in the world, and they therefore cheerfully persevere in their labors and their conflicts. It will be seen, by the letters from this island, that the chapel at Bethabara is already opened for Divine worship, and that great efforts are making to obtain the means for the erection of a larger chapel at N. Eden, and the completion of chapel-schools at other places. The liberality of the negroes, in contributing of their abundance to objects of this kind, is very cheering. One instance given is worthy of particular notice. In Antigua, the missionary associations continue to prosper, but funds are still wanting, to enable our brethren to finish the dwelling-house at Wilcox Bay, which is necessary to the occupation of that outpost, as a regular settlement. In St. Kitts, Barbadoes, and Tobago, the

work of the Lord is prospering, notwithstanding many difficulties which it has to encounter. The temporary retirement from the last-mentioned island of Sister Morrish, owing to the precarious state of her health, will be painfully felt. May the Lord soon restore her to her wonted activity, and to more than her wonted strength!

I. JAMAICA.

EXTRACT OF LETTERS FROM BROTHER JACOB ZORN.

Fairfield, 27th April, 1841.

“DEAR BROTHER,—My silence of two months has been occasioned by a resolute determination to bring up certain arrears of work, which had been gradually accumulating. As I can now see my way clear, I take up the thread of correspondence, with an acknowledgement of your two last letters. The most striking intelligence is, the departure to his heavenly rest of our dear Brother Hallbeck! Truly, ‘a great man is fallen in Israel!’ You have drawn, in my opinion, a very just characteristic of our late brother, for whom I had a very high regard and esteem. I learn that in his last hours, he bore a bright testimony of his faith and hope. May we, who are left behind, be encouraged by his experience, and ‘be followers of those who inherit the promises!’ It will be difficult to supply our lamented brother’s place; yet He, whose cause it is, can carry forward his designs by feebler instruments; it is alike to Him, to help by many or by few; ‘We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us!’ Oh, that there were an outpouring of the Holy Spirit among us, as on the first disciples, or as, a century ago, at the resuscitation of our little body; then, indeed, would fishermen, potters, and bakers, become instruments in the hands of God, ‘mighty to the pulling down of Satan’s strongholds!’

“Brother and Sister Kiergaard have been appointed to New-Eden, and have taken up their abode there. We regret that, on account of the uncertainty regarding the land which we desire to obtain, we cannot yet proceed with the building of the new chapel. The old one is really small, low, and hot; and of the congregation, one-third is frequently outside.

“On the late excursion which my dear wife and I made to several of our congregations, we were refreshed by brotherly love, and the pleasing state of our several flocks. At Irwin-Hill, Brother Buchner feels encouraged; the Lord blesses his testimony, and there are many serious and seeking souls. The chapel is now in the course of enlargement, yet he fears the accommodation will not be sufficient. His people are making laudable exertions towards the expenses of this undertaking. His day-school is well attended, and the children pay the weekly charge for schooling cheerfully. At Beaufort we spent a Sunday with Brother and Sister Pfeiffer, and rejoiced with them, that the dews of Divine grace fall on their little vineyard. The people live very scattered, so that the visits to the sick and aged are extremely fatiguing. One day I accompanied Brother Pfeiffer to the school-house at Caledonia, and to another out-preaching station, mounting up to what your brother styles ‘the

Eagles' Nests.' At Littiz, I had the gratification to assist at the confirmation of 35 persons, and indeed it was a solemn and interesting season. A number of the candidates were quite overcome with joy and thankfulness, at the privilege granted to them. On the following Thursday (Maundy Thursday) they sealed their covenant with the Lord at his table. Brother Prince finds much to encourage him; his Temperance Society numbers above 400. That district is subject to long-continued drought; last year, and at the commencement of this, the poor people suffered very much for want of water; they were obliged to go five or six miles to fetch it, and Brother Prince has visited some infirm persons, who had not tasted a drop of water for three days! To help the poor people, Brother Prince has begun a subscription for a public tank, or cistern, as there is no stream of water nearer than six miles, and digging wells is almost hopeless there. His Excellency Sir Charles Metcalfe was informed of this, and most kindly sent me £30 sterling, for that object. Including labor, above £100 sterling has now been subscribed, but it is estimated that at least £300 should be laid out on such an undertaking: however, Brother Prince is in good spirits. At Bethany, where I spent a Sabbath some weeks ago, I found the capacious chapel well filled, though a number of the people having purchased land at a considerable distance, have a long way to come. A good many from Bethany and Fairfield congregations have bought land near Porus, at the extremity of the parish, and some have been resident there for about two years. They continue very pressing, that we should build a school-house near them, and pay them occasional ministerial visits, as they live at a distance of 15 to 18 miles from their former places of worship. We have hitherto held back, and encouraged them rather to join some other Christian Church, but they are very loth to give up their connection with that of the Brethren. Shall we not be constrained to do something for them? If our elders assent, we should be obliged by your keeping this in mind, if there be any further parliamentary aid obtainable. A chapel-school will cost about £300 sterling; *our* one-third we could raise. The school-house called Ebenezer, in Mile-Gully, (formerly named Petersfield or Hollywood,) was opened on the Tuesday after Easter, and the Divine blessing implored on this nursery of the young.

"Brother Heath has returned to his charge at Nazareth, who were very happy to see him so far restored, as to be able to attend to them. The Macedonian cry must, however, still be sounded in your ears, with which we trust you will be ready to comply.

"Our parish, Manchester, has become one of the most favored in the island. In a population of about 25,000, we have 14 ordained ministers of the gospel, and 5 or 6 European semi-clerical assistants or catechists. These are of the regular Established Church, of the Church-Missionary Society, Presbyterians, Independents, Methodists, ourselves, and lately, a Baptist missionary. Most of these ministers are enrolled in the parish Bible Society, which held its annual meeting this year in our chapel at Fairfield. It was an interesting assembly. May it soothe those frictions, which, in per-

sons of such varied sentiments, are occasionally produced! May all be 'United Brethren,' though not 'Moravians!'

"Our congregation at Fairfield sometimes encourages, sometimes disappoints us. Sunshine and clouds alternate. The transition from slavery to freedom has been trying to some, who were disposed to worldliness, and forgetfulness of God, their Saviour. The long-continued drought, and consequent scarcity, has been a temptation to others to theft. The lusts of the flesh carry away others again as with a flood. Yet, on the whole, comparatively speaking, there is a steady progress in the mass, and with a number of our black brethren and sisters, we are one in heart, and 'rejoice together in hope of the glory of God. On Sunday we had the annual love-feast with our dear old widows, and comforted them with the promises of God, who is 'the Judge of the widow,' and encouraged them to wait on the Saviour for a happy and abundant entrance into his heavenly kingdom. Eighty-six were present. The solemnity was heightened by the performance of an anthem by our choir of singers. By unwearied exertions, Brother Straubel has drilled a company of near 20 young brethren and sisters to sing by notes, and in four parts; and they have on several occasions already, beautified the service. I can assure you, that though they are not proficient, the effect is very pleasing.

"*June 10th.* Pray remember Porus school-house. We have not yet got a good site, but we hope to obtain one about three miles from the village. Two acres have been offered us about two miles off, but the direction is not the right one.

"Brother Davies has made a splendid subscription among the members of his congregation living near Springfield for the school-house at that place. About 40 persons have put their names for a doubloon (3*l.* 4*s.* sterling) each, and he expects donations from others. We hope that the House of Assembly will likewise give us some assistance."

June 22d—29th, 1841. At Bethabara, where we have been spending some time with the people, the prospects are encouraging. There appears to be a 'wide door and effectual.' The spacious new chapel is already filled with hearers on the Lord's day, and we are told, that a number of persons who have not yet joined any particular denomination of Christians, are ready to attach themselves to us, so soon as the chapel is entirely completed, and the congregation more regularly attended to. In spite of the efforts of several excellent clergymen, among a large population, a good deal remains to be done. A school at Bethabara, we trust, will be beneficial to young and old, though there are several good schools within four or five miles of the place. Some of the children and their parents are still very degraded, though the majority have much improved. In that vicinity, the midnight revelries and dancings of the people, accompanied with the most boisterous noise and heathenish yellings, are not uncommon. These amusements are frequently kept up to a late hour next morning! How much is accomplished by these orgies for mental and moral improvement, you can readily imagine. I am sorry to add, that even some who make a profession of religion, frequent these scenes of dissipation.

“I forget whether I ever noticed to you a very distressing occurrence at the Female Refuge, Fairfield. We had among the inmates of the institution a white orphan girl, of about 11 years of age, without a relation in the world, as far as we know. She had been with us about three years, and was distressingly subject to fits. On one occasion she was eight or nine hours in a fit; but in general they occurred frequently, sometimes six times a day, and were of short continuance. She had something wild about her, which at times caused us to dread insanity. To her teacher, Miss Kelsall, she was most affectionately attached. On the 22d of March last, when the other children went to the singing-school at 2 P. M., she asked leave to remain in the school-room to finish some sewing. An hour after, when the other girls went to dinner, she was not to be found. Most diligent search was made for her till dark, but in vain. Next morning, a little black boy reported that he had seen her the preceding evening, wandering towards the woods. The search was renewed, and continued for several days, by a number of persons, some even at night, but no traces of her could be discovered. We watched the flight of the john-crows, a species of black vulture, very common in Jamaica, thinking they might indicate the position of her dead body; but this led to nothing. We remained in distressing suspense, as to the fate of this unhappy girl, who probably wandered away in a state of insanity. A fortnight ago, a report reached us, that a negro had seen her. On being sent for, he stated that he had caught a glimpse of her near the woods, but being afraid, had walked on very briskly. Eight men were sent out for two days, who scoured the woods and rocks, but brought home only her frock, which evidently had not been worn for weeks, from the mould which was on it. The poor child has probably perished in the woods;—she might have fallen into a deep pit, being suddenly taken by a fit. To be sure, we have heard instances of people having wandered in the woods in Jamaica for a still longer period; but I think there is little hope of this girl. The negroes have shewn themselves very superstitious in this affair. Their common belief is, that if a good spirit have taken her away, she will be found again; but if it be an evil spirit, it is no use to look for her. One recommended firing with guns all round the wood, to drive away these evil spirits.

“At New-Eden, Brother and Sister Kiergaard have considerable encouragement. Since they came there, upwards of 100 new people have entered their names, and the school consists now of about 100 children. We are pleased with these symptoms of more life in that congregation. Would that the new chapel was completed! But where are the *funds*?”

FROM BROTHER J. ELLIOTT.

“*New-Carmel, May 31st, 1841.*”

“DEAR BROTHER,—On our prayer-day, *March 21st*, 20 persons were received into the congregation, and two re-admitted, and at our last communion, two persons partook with us of the Lord’s Supper for the first time, and 36 were present as candidates. Thus our congregation, and communicant classes are increasing; but, in

nearly the same proportion, the classes of the candidates and new people decrease, as it is from these, the congregation members and communicants are called, and there is little or no influx, in consequence of the universal anxiety of the negroes to make themselves masters of scraps of land, and to settle themselves. Every energy of soul and body, of those especially who have not experienced the benefit of church-fellowship and pastoral oversight, seems directed to the above objects; and even some of those, whose names have been enrolled with us as new people, or candidates, have been, in consequence of this spirit, so remiss in availing themselves of the advice and instruction communicated to them at the *speaking* so called, that, in our last year's report, we have not returned them as connected with us. Of the Sunday's attendance we have no reason to complain, as there are generally twice as many as our chapel will hold. The greater number of our people are always willing to contribute something to the Lord's work, where the object is either for their own benefit, or that of another congregation; but being rather premature in purchasing land before they were either able to pay for it, or to occupy it, has brought many of them into difficulties for the present.

"*June 11th.* I had intended to finish my letter the day I received yours, on the 2d, but I was prevented by the arrival of our brethren at New-Carmel, for our mission-conference. You inquire whether the children attending our schools, pay something weekly for their instruction. You are aware, that our school here was begun on that principle, and we have continued it, as far as circumstances would allow, though I have never turned away, or kept away, any child for non-payment. To those parents who do not send the small mite that is asked weekly, I send an account at the end of the quarter. If they appear reluctant to pay, when I know they are able, I point out to them their duty, and generally, with a good effect. Some parents are unable to pay, and for *their* children, I charge the poor's box. The ladies expect the children who attend the Woodlands and Hampstead schools, to pay a trifle weekly, but they do not insist rigorously on the payment, lest it might keep some children away. A moiety of the sum that is collected goes to the teacher, the other to the Ladies' Fund, but it is generally too small for the latter to get any thing.

"Our friend and neighbor, Mr. Morris, has for many years devoted his time and talents to the education of youth, and he continues the same, free of expense. The people under our charge, are at liberty to send their children to his school, which is in a central situation, between Woodlands, Hampstead, and New-Carmel.

"On our last prayer-day, *May 30th*, 19 infants were baptized. Our baptisms are held once in eight weeks, and we have a larger number than this, so that our schools are by no means likely to fall off for want of children, though the attendance is not what we could desire.

"On Sundays we have very great numbers of children on this hill. We pray the Litany and read the Scripture Lessons with the children. One day after this had been done, I requested Brother

Edward Monteath, who has always been faithful in doing all he could to instruct the children, to question and catechise them. Asking the question, 'Where is God?' and receiving the answer 'God is every where,' to my astonishment he said, 'That cannot be—you do not know what you say.' Again he put the question, and he received the same answer. 'Well,' he said, 'it must be so. The Psalmist, in the 139th Psalm, thought so himself. I think so also, but although you say, God is every where, you do not all believe it. When you speak bad words, you do not think he hears you: when you do bad things, you do not think he sees you. Even some of you in this room, do not know that God is here, for I have observed you amusing yourselves, instead of listening to the good Word. So, you see, children, it is one thing to say, God is every where, and another thing, to believe it.' In this way he spoke on several subjects, on the fifth commandment, &c. &c. He added, 'You say you are free, and will not obey any body. My dear children, I thank God, that the text I heard from the pulpit, that day when the *free first stepped in*, sounds in my ears every day I rise: 'If the Son shall make you free, you shall be free indeed.' Our Saviour was no slave, but he honored his parents; he was subject unto them.

"You inquire whether we distribute little rewards, and where I obtain them. When I left Fairfield, an esteemed sister gave me some few articles of dress, little bags, &c. &c., which, while they lasted, were very acceptable and useful. I wish some kind friends would send us some more: a few cast-off jackets, trousers, frocks, &c. &c., would be very valuable, and especially a few little books. Such trifles given as rewards, greatly encourage the children, and it is a real pleasure to us to distribute them.

"Sister Elliott joins me in remembrance to yourself and all our friends."

2. ST. KITTS.

FROM BROTHER RICKSECKER.

"Basseterre, May 5th, 1841.

"DEAR BROTHER,—I hope that the present arrangements, by which the parents are to pay for the schooling of their children, will enable us to defray the current expenses of our schools. We have lately introduced the Jamaica plan of raising church contributions, and as we find that the reasonableness of it is generally acknowledged by the members of our congregation, we anticipate a considerable addition to our missionary income from this source.

"The training of qualified teachers for our schools, is an object which we continue to have much at heart, and truly thankful shall we be, if the trustees of the Mico-Charity, who have so kindly assisted our brethren in other Islands, can aid us in this important matter. Our schools continue to be numerous and diligently attended."

3. ANTIGUA.

FROM BROTHER C. H. BAUM.

"St. John's, June 14th, 1841.

"DEAR BROTHER,—You will be desirous to know, how we are proceeding with our subscription towards the building of a dwell-

ing-house at Wilcox Bay. Some progress, I am thankful to say, we have made; but it is by no means as considerable as we had hoped. In the town and neighborhood of St. John's, we have collected about £100 currency; and doubt not we should have received more, had not the public benevolence been so largely called into exercise, for the relief of the poor sufferers by the late awful conflagration. We trust, however, that our appeal to the members and friends of our country congregations will not be altogether in vain. From our friend, Mr. Cable, of Cedar-grove, in Wilcox Bay, we have succeeded in purchasing an acre of land, and the deed of conveyance we expect will be shortly in our hands. In the newly-appointed rector of St. James's parish, we have a very kind and valued friend and well-wisher, whose testimony and labors are much blessed in the district of Popes-head.

FROM BROTHER EUG. HARTVIG.

“St. John's, May 29th, 1841.

“DEAR BROTHER,—You will not wonder, that we have not yet found courage to undertake the erection of the mission-house at Wilcox Bay, when I inform you, that the expense is estimated at £600 currency, (£300 sterling,) at the very lowest; and that, in addition to the £200 currency granted us from our mission-fund, we have hitherto only been able to raise the small sum of £100 currency from our congregations and well-wishers in the island. Our Conference has passed a resolution, authorizing a commencement of the work, as soon as we have £450 currency in hand, but we are still very far short of this amount. Our regular church-collections are applied to meet the current expenses of this mission, and what is received from the subscribers to our missionary associations is placed to the credit of our General Mission-Fund. From the latter source, £397 was derived in the course of the year past.

“That we have purchased land at Wilcox Bay, you will have been informed, and perhaps you may also be aware of our having obtained possession of about three-quarters of an acre at Cedar-hall, for an enlargement of the burial-ground, which was greatly needed.

“The bell, which some friends at Bristol sent out for Grace-Bay, and for which a suitable belfry was erected at the expense of the congregation, was heard for the first time on Palm-Sunday, to the great delight of the church-goers, and especially of our own people. All express much gratitude to the kind donors.”

FROM BROTHER G. W. WESTERBY.

“Lebanon, July 10th, 1841.

“DEAR BROTHER,—The anniversaries of all our missionary associations have lately taken place, and good collections have been the result. Our new system of regular monthly contributions continues to prosper, and we hope the amount received this year from the negroes, will prove a great relief to our mission-fund. At the commencement of the year, our school suffered much from the prevalence of the whooping-cough, but we are once more able to number 100 children in daily attendance. Our Sunday-school is still more

numerously attended. At the public services on the Lord's day, we have, in general, a large concourse of hearers, but greatly do we need the quickening Spirit. There is too much of the outward form of godliness, but too little of the power. We have received the grant of books from the Religious Tract Society. Our children and young people are exceedingly pleased with them, and have requested me, in their name, to express the gratitude they feel, to the Committee of that Institution."

FROM BROTHER R. S. RAUCH.

"Cedar-hall, May 4th, 1841.

"DEAR BROTHER,—Your favor of February 15th came to hand some time ago, and a box of presents, for the girls'-school, last week.

"I thank you much for the interest you take in our schools. Of the letters of thanks from three of our scholars to the poor woman who made and gave the articles sent, one is the composition of a girl, without any correction, while a few trifling mistakes in the two others were corrected.

"Since I wrote to you last, the children have spent a very happy Christmas. It would give yourself, and all their friends in England, real pleasure to see the friendly-faced, smiling multitude of negro children, filled with joy at their love-feast, on the last Christmas-day; when enjoying their cake and sugar-water, they are happier than their Queen in all her glory.

"After the love-feast, there was a short examination held in the school-room, on which occasion, the few presents we had for them were distributed. Though we had nothing for the boys but a few old temperance tracts, the promise I made them, that I would try and obtain something better for them by next Christmas, reconciled them to the old tracts, and caused them to rejoice in the girls' better luck, as if it had been their own. I am sorry that we find no presents for them in the parcel which we received last week, but hope, as Christmas is a good way off, to receive some in time, so that they need not go away empty-handed again.

"As for temperance tracts, we really see no occasion for them in Antigua; for though the people are not without their foibles and failings, we must say for their credit, that intemperance is by no means their besetting sin.

"Our school has not increased in numbers, since the opening of our new school-house, for though some new scholars have entered, others have left. We have no fewer than five schools round about us, each trying to get as many children as possible. And though we should prefer instructing all the children of our own people, yet we would rather they should send them elsewhere, than allow them to remain idle at home, as too many careless, ignorant parents continue to do. On Sundays, our school is crowded with children; but we are sorry to see many young people who might learn to read their Bible, care nothing about it, and either from pride or carelessness, neglect to attend the Sunday-school.

"The new system, of raising money for the support of this mission, answers beyond expectation at Cedar-hall. All our mem-

bers cheerfully contribute what they can afford, and they also give to the General Mission-Fund.

“Our church continues to be well attended on Sundays; and during the late Passion-season and Easter-festival, we had the pleasure to see, every evening, a goodly company in attendance to hear our Lord’s parting instructions to his followers, to accompany him in spirit during the last days of his life, and to witness his sufferings and death. On Easter-morning, the church was not large enough to accommodate all who had come to welcome our risen Saviour, and it was again filled during the morning service. Sunday after Easter, 15 persons were confirmed, and they partook of the Holy Communion, for the first time, last Sunday.”

4. BARBADOES.

FROM BROTHER J. ELLIS.

“Bridgetown, June 8th, 1841.

“DEAR BROTHER,—We suppose Brother and Sister Kielsen are now on their passage to us, and pray that they may be brought in safety to their destined port. We much require their services at Sharon. Brother and Sister Klose have been without assistance, now for nearly half a year. We feel thankful, that during that time, they have been preserved in health, for their labors have, indeed, been arduous. Besides the ordinary routine of missionary duties in this large congregation, they have been under the necessity of taking an active part in the day-school. The church at Sharon has, for a long time, been too small to accommodate the large auditories who assemble there on Sundays; many have had to remain on the outside, and in order to shelter such from the sun and rain, a large awning has, for a long time been used; but the want of regular seats, the difficulty of hearing in boisterous weather, and other inconveniences, have at length led us to take it into serious consideration, whether or not we could effect an enlargement of the church itself. We are aware, that in consequence of the low state of the mission-fund, no assistance can be obtained from that quarter, and we are also aware of the heavy expense attendant on such enlargement, but the need is great, and though the contributions are small, we trust they will be numerous. We have, therefore, ventured to commence the work, at least, to collect the needful materials, and hope to have the desired enlargement effected, before the hurricane season sets in. At Clifton-hill, Brother Humberstone continues to be very active. His labors through the week are devoted to the daily instruction of about 150 children and youths, and speaking individually with the several classes of the congregation. On the Sabbath, his chapel school is generally filled to overflowing, with the parents of his pupils, and the pupils themselves, who come to hear the gospel and to thank and praise the Lord, for having provided them with a place of worship, a minister, and a schoolmaster.

“At Mount-Tabor, the church is also too small for the congregation, but we cannot, for want of funds, undertake the enlargement of it for the present. The school there, as at all our settlements, continues to prosper, and we trust much good will accrue from it to the rising generation.

“In Bridgetown, our church being very large, we have, in general, room to accommodate all. Should the congregation continue to increase, we may, not long hence, have to put up galleries, for which we have ample room. I believe you are aware, that at each of the stations, we have a Friendly society, for the relief of sick members; ours, in Bridgetown, we have found to operate very beneficially, and I believe the same is the case at Mount-Tabor.

“Over the preaching of the Word we have still cause to rejoice, in that He who chose and sent forth his messengers, still continues to own and bless their testimony, and that God the Holy Spirit prepares the hearts of many for the reception of gospel truth. We still have the joy to direct many inquirers to the Saviour of lost sinners.”

5. TOBAGO.

FROM BROTHER J. MORRISH.

“*Montgomery, June 26th, 1841.*”

“DEAR BROTHER,—You will ere this have received information of the debilitated state of my dear wife, and my application for leave to take her to England without loss of time, as the only hope of re-establishing her health.

“The object of my writing to you at this time is still more distressing, viz. that in consequence of her increasing debility, it appears necessary for her to leave the island immediately, to prevent, to all human appearance, the sacrifice of her life. As I have not yet received an answer from Europe, and the peculiar and difficult state of this mission renders it impossible for me to leave my post, it follows, that I must still undergo *the very great trial* of sending her home. This is indeed painful in anticipation: what the reality will be, remains yet to be experienced. Did we not rest on the gracious help and support of our Lord and Master, who has promised, ‘As thy day is so shall thy strength be,’ it would be too much for the natural affections to bear. One comfort (and not a small one) is, that her Brother, Mr. Stronach, of Barbadoes, on hearing of the state of her health, and the impossibility of my leaving my post here, has determined to come hither for the purpose of accompanying her home. We expect him daily.

“You will be glad to learn, that the frame of the new church is now finished, and being put up. We hope to make use of it in three weeks’ time. I have obtained names to my subscription-list to the amount of £114, in addition to £100 from the legislature.

“Under all our trials and difficulties, we have much cause to praise the Lord for his goodness to us, and for the prosperous state of his work in this island.”

FROM SISTER MORRISH.

“*Montgomery, April 10th, 1841.*”

“DEAR BROTHER,—We left Woodlands on the 5th instant. You will be glad to hear that there is an evident improvement in the negroes in that district. A gentleman who called at Woodlands one Sunday lately, was much struck with this. When he was manager there, in the time of slavery, the Sabbath, he said, was spent by the

negroes in singing and drumming ; and if there was a corpse on the estate, dancing with it on their heads all day ; instead of which he met numbers, decently dressed, returning quietly to their houses after the service.

“ Fifty-three candidates have been under instruction during our residence there, all of whom we found grossly ignorant. Our aim in teaching them, was simply to impress upon their minds a sense of their lost and ruined state by the fall, and their complete redemption by our blessed Saviour. Their instruction frequently fell to my share, as my dear husband was too much occupied with the building ; and oh that I could represent to you a true picture of their countenances, when, in the course of their lessons, I came to our dear Redeemer’s agony in the garden and on the cross. Eyes and mouth, as well as ears, were opened, in their anxiety to lose nothing of the wondrous tale, entirely new to most (I ought probably say to *all*) of them, and many were the exclamations of astonishment and admiration, and many the tears that flowed down their sable cheeks at the *simple narration* of Christ’s sufferings for them. This genuine proof of their intrinsic power to melt the stubborn, depraved, guilty heart, came home with delightful conviction to my own mind, and made my grateful tears flow with theirs. They all agreed (talking to one another) that nothing they could do, or give, or suffer, was enough for that blessed Saviour. This good seed they will carry home with them to the different estates, and that it will take root, and grow, and bring forth fruit, I have not the smallest doubt. In this class there were about 20, several of whom were Africans, and 4 lepers. Those who were too old or sick to work on the estate, we instructed in the morning, and the others in the evening. Nine of their number have been received into the Church, some of whom requested permission to attend the instruction meetings after their reception.

“ Besides these, many came to converse with us, whose names we could not take, on account of the manner in which they are living, a good many of whom promised to get married. Some have fulfilled their promise, and others are preparing. We visited them on the estates as often as my health would permit ; but that is attended with a good deal of fatigue in this mountainous part of the island, where their huts are built on the declivities of the hills. These visits, however, gratify them much, and are a powerful means of doing them good. Our stay at Woodlands I shall ever remember with feelings of deep interest, chiefly on account of our intercourse with the negroes. They are very anxious to have a Massa and Misses residing among them, and when the building is far enough advanced to accommodate a missionary couple, they will be gladly welcomed by many of the dear people on the surrounding estates. When we were leaving, many of them brought us little presents of plantains, yams, eggs, &c., as a token of their gratitude and affection. The gentlemen in that direction also seem very well disposed towards our mission.

“ The masonry of the new church is now nearly finished, and the frame is also in hand. Brother M. has fortunately met with a Dane,

an excellent carpenter, and expeditious, who, we hope, will prove a valuable assistant to him. The grand cause of hindrance in the beginning, was the unwillingness of the negroes to dig the foundation. This was very trying to us; but when we remembered the few advantages they had had, and the ignorant hardened state in which they were, we rather pitied than blamed them. At length, some of the gangs on the estates round Montgomery sent to tell them, that, if they would not turn out and dig the foundation of their own church, they would bring up their hoes and do it for them. Brother M. delivered this message after the meetings on two estates one Sunday, which so provoked some of them, that they walked out of the room while he was speaking. It touched the right string, however; for, all that same week, they turned out by fifties and sixties after their work on the estate was done. Once begun, they went on most cheerily, singing time to their hoes. We overheard them saying, 'If we catch one of dem Sandy-point people up dis side, we go drive um away.'

"Brother M. intends sending in our petition for a grant towards the new church, to the House of Assembly next week, after having first seen the principal members, and tried to influence them in our favor. May our dear Saviour dispose to give largely! My husband will also, by and bye, ride all over the island, and collect from the white people and negroes. We have written many begging letters home on behalf of the same object. Do you hear nothing of them?"

"You will be glad to hear that our congregation and schools at Montgomery continue in a very flourishing state. Indeed, the church is so crowded every Sunday, that it becomes quite distressing. The vestry filled with benches, benches along the aisles, and all the extra accommodation which can be contrived, prove quite insufficient. Still, many must remain outside, or go away mortified and disappointed. Brother Titterington overheard them saying one Sunday, 'A, we (we all) must come scon to Montgomery Chapel, else da go first a we form quarantine.'"

"*May 7th, 1841.* I have only time to inform you, that Miss Irvine instructs her attorney, by last packet, to subscribe towards Indian-Walk Church £100 for her, and £50 for her mother, both sterling. As it is to be paid here, I thought it probable that you might be in ignorance of this good news, and was unwilling that the communication should be delayed one packet, otherwise I have no particular intelligence to send you. Miss I. has also sent a valuable box of school rewards, with a promise of more, in a very kind letter to me. She says she will be happy to supply us with any school materials we may want. I think, therefore, I shall write for a complete apparatus for Indian-walk school.

"We have made known to the negroes, that we expect all adults on our books to pay two dollars a year. We are aware that this is double the sum paid in Antigua, but they have plenty of money here, and don't at all seem to consider this too much. Indeed, many of them have already brought the full sum, because they can't be bothered, they say, to pay it by little and little."

"The Governor, with six other gentlemen, visited our school last

month, and seemed much interested for above four hours. Several of them expressed themselves quite surprised at the progress some of the children had made ; and, indeed, they did their teacher great credit."

VI. JOURNAL OF A VISIT TO THE BLUE RIDGE, IN PATRICK AND GRAYSON COUNTIES, VIRGINIA, IN THE MONTH OF JUNE, 1841.

(Concluded from page 437.)

Wednesday, the 16th, we now entered upon the *third* part of our visit, namely, that to Hawks Cave and vicinity, where Brother Zevely's labors at first met with the most opposition, and finally have been most signally blest. This valley, which runs up into the Blue Ridge between the Flower Gap and the Sugarloaf Spur, derives its name from a family, inhabiting this secluded recess, and noted for their hardened and daring character. When Brother Zevely, the first messenger of peace, that went after these stray sheep in the wilderness, began to labor among them, his motives being entirely misunderstood, he was persecuted by those whom he came to befriend. However, he persevered ; and the seed he sowed with prayers and watered with tears, is now springing up, and beginning to bear fruit. A revival has ensued, and the desert blossoms as the rose. He is now esteemed as a public benefactor, and looked up to as a spiritual father. The Baptist and Methodist Brethren here labor hand in hand with him, and his visits are hailed with a hearty welcome. This morning a young man came to work at the house where we staid, who ascribes his conversion to the instrumentality of Brother Zevely's labors, to whom he is most tenderly attached. He has joined the Baptist Church. We gave him a suitable volume, and another to a young woman in the family, exhorting our hosts, and uniting with them in worship, before we set out for the Cave. Taking the public road from the Flower Gap, and crossing one of the headwaters of the Yadkin, we met Brother Zevely, and turning to the left, struck into a rough by-path, which lead us in the first place to the humble dwelling of the widow, mentioned above as having attended our meeting near the Good Spur, five miles from here. She was the second wife of the aged father of the family, inhabiting this cove, who died a few years ago, and after suffering a good deal during her husband's life time, she became the first convert in the valley, and her conversion the prelude to the revival, which since ensued, and which continued to spread, until last fall, when it seemed rather to abate. She considers Brother Zevely's labors as instrumental in her conversion, being led to search the scriptures diligently and with prayer, until she found the Saviour precious to her soul. She is evidently taught of God, and has since by her whole walk and conversation, become a preacher of righteousness in her late husband's family and throughout the neighborhood, declaring unto others, what the Lord has done for her soul, and glorifying him by her faith and love, her humility and contentment in poverty. She has joined the Baptist Church in this vicinity,

to the minister of which we sent a message through her, regretting that we could not become personally acquainted with him. He lives on the mountain, but comes down stately to preach in this neighborhood, where he is greatly esteemed. He appears to preach Christ and him crucified with zeal and fervency, and to extend the right hand of fellowship to all that love the Saviour. After uniting in prayer with the widow and her children, and sweetly realizing the Redeemer's presence, we walked up into the cove, and next came to the widow's son, a young married man, who is not a professor of religion, but whose wife is a member of the Baptist Church. We earnestly admonished him, and encouraged her, uniting with them in prayer for themselves and their little ones. We then proceeded to the poor, humble cabin of a blind member of the same family, who, at first, had been an enemy to Brother Zevely, but in the sequel coming to Salem, and being kindly entertained by our brother, and a collection taken up for his relief, returned home with entirely different views, and from that time began to take Brother Zevely's part against all his opponents. Conviction being wrought in his mind, he now conversed with the widow, his step-mother, on the concerns of his soul. He received spiritual sight, and became a decided Christian, joining the Baptist Church, and honoring his profession by a godly life. He is evidently enlightened by the Spirit of God, and rejoices in the hope of glory at his right hand, where he hopes to see his spiritual father also. This poor family being at their scanty dinner, pressed us so earnestly to partake of their humble fare, that we could not refuse. The wife seems to be still hardened, and was most affectionately urged, to flee from the wrath to come. The children were also directed to the children's Friend, and the whole family commended to the Lord in fervent prayer. We proceeded to the house of a brother of the blind man, whose wife had long been in feeble health; both have become members of the Baptist Church. We conversed and prayed with them and their children; the father regretting that their meeting-house remained unfinished, and neither Sunday nor week day school was kept up. Returning down the cove to the widowed mother's house, we found that she had reserved dinner for us, and were once more constrained to partake, while enjoying religious conversation. Before parting, we again united in prayer, and we could truly say, in that lowly cottage, "It is good for us to be here." Brother Z. now rode on to a German widow's, who is in very distressing circumstances, while we pursued our way to the house, where he had lodged the last night, and where we were to stay the next. The widowed mother here has lately joined the Baptist Church, and appears to be a sincere disciple, anxious that her children also might be in the ark of safety. She too bore testimony to the blessed results of Brother Zevely's labors. From a hill, near her house, there is a beautiful view of the Blue Ridge, on both sides of the Flower Gap. After supper, we joined in worship with our hostess, her son and his wife.

Thursday, the 17th. On this memorial day of the Renewed Brethren's Church, we could not but trace the wonderful connection

of events in Providence, extending to distant ages and remote continents. Who could have foreseen, that the beginning of Herrnhut by emigrants from Moravia, 119 years ago, would have a bearing, in its consequences, upon Hawks Cove in the Blue Ridge, as we were witnesses this day. We united in morning prayer with the family, and a black woman, who is a member of the Baptist Church; admonishing the young couple, and leaving some suitable books, we set out for Spencer's meeting-house. Brother Zevely we found at the poor little cabin of an aged widow, who had heretofore been very hardened, but by this time appeared somewhat subdued. We earnestly exhorted her to make her peace with God, and joined in prayer with her and such other persons as gradually collected together; giving away our last Bible to a woman, who had hitherto borrowed one from time to time, and was truly thankful to be put in possession of such a treasure. We likewise distributed tracts and little books to the mothers and children, who gathered around us, as we proceeded to the meeting-house, a log cabin in the woods, built at the instance of Brother Zevely, but yet unfinished. While the congregation assembled, I conversed with two Germans on the concerns of the soul. In addition to the families of this neighborhood, we rejoiced to see our friends from beyond the Sugarloaf Spur, and from the top of the mountain, together with strangers from different directions, filling the humble sanctuary. Brother Zevely opened the service, and during the singing of the hymn, the Methodist preacher who had promised to be with us, arrived with his sister-in-law, in time for the prayer, offered up by a young brother of that Society, who had several times already thus united with us in public worship. I then preached from Luke xv. 18: "I will arise, and go to my Father." Great attention prevailed, and many tears were shed. The preacher closed with a hymn and prayer; Brother Zevely adding a few farewell words, as he was about to return home after this service. There was much tenderness manifested at parting, and many a wish expressed, to meet again—this side of Jordan, or, if not, beyond,—where separation shall be no more. A youth stood at the door, weeping, and was encouraged to go to the Saviour without delay. Giving away some more little books, and bidding adieu to all, we set out with our clerical friend and his sister-in-law, turning our backs to the mountains, and following the public road from the Flower Gap to Mount Airy, until we turned off on the left to her plantation, where we were kindly invited to refresh ourselves, and cordially welcomed by his lady. With this Christian family we passed the time agreeably in conversation, and in the evening united with them at the domestic altar.

Friday, the 18th, before breakfast we again jointly bent the knee at the Throne of Grace, commending our kind hosts to the blessing of the Lord. The lady of the house and her sister spoke very affectionately of Salem, where they had been educated, and desired to be kindly remembered to their late teachers. The latter observed, that she had received her first religious impressions while at our Academy, and that, so far as she knew, all the young ladies from this section of country, who were educated at Salem, had

since their return home, made a profession of religion. Although the clouds threatened rain, our clerical friend and his sister-in-law set out with us, on horseback, for Lewis' meeting-house, where we had promised to preach. It began to rain before we reached the humble sanctuary in the woods, where a small congregation, including the father of the "patriarchal family" and some of his children, were assembled. The preacher opened the service with a hymn and prayer. I spoke from 2 Cor. v. 10: "We must all appear before the judgment-seat of Christ;" and then prayed for a blessing upon our labors among these dear people. Our Methodist brother closed with an exhortation and hymn; the hearers were attentive and devout. We gave away our last remnant of tracts, and bidding an affectionate adieu to our Methodist friends and all present, we set out, retracing the rough pathway we had travelled before, along the foot of the mountain, but in an opposite direction, and crossing from the Ward's Gap road back towards the Volunteer Gap. We were again conducted by our former guide, and partly during a heavy rain, until he had directed us into the public road leading to Patrick Court-house. Passing the house, where we were to preach on Sunday, we soon reached the gentleman's seat, where we were invited to stay, it is situated on a rising ground, from whence there is a connected view of the Blue Ridge, as far as the eye can reach. In the absence of the father and the mother, for which the latter apologized in a kind note, bidding us welcome to their mansion, we were cordially received by the daughter, who had attended our meeting near the Volunteer Gap, and hospitably entertained by her and her brother, who came home in the evening. Besides the younger children, there were at the house an elderly neighbor-lady, and a young man in the capacity of a teacher, who was using the waters of a sulphur spring in the vicinity. With all these we engaged in conversation, and after supper, in reading the scriptures and in prayer. The same took place on Saturday, the 19th, before breakfast, on which occasion the servants of the house were assembled in the hall. I devoted the greater part of the day to writing, and toward evening took a view of the Blue Ridge, as it appears from this point, embracing all those parts to which our labors had extended, from the Volunteer Gap on the north-east, to Ward's Gap, Good Spur, and beyond the Flower Gap down to Fisher's Peaks on the south-west. In the evening, after some interesting conversation on religion, we united in meditating upon the word of God, and offering up prayer and praise.

Sunday, the 20th, after family worship, we presented some little books to the younger members of the family, and took the remnant with us to the place, where public service was to be held, where we distributed all of them to the children of the house, and to others that gradually collected. The large room was filled with females, while the men seated themselves in front of the house. The whole number might have been 150, among whom we recognized some of our hearers at the Double Cabins, and particularly our kind host of the Volunteer Gap, who had walked 7 miles to meet us once more.

A number of blacks,—the greater part well dressed,—also joined in the service, which Brother Vogler opened with an address, hymn and prayer. I preached from Acts xvi. 30, 31: "What must I do to be saved?" &c. A methodist preacher, who united with us, followed with an exhortation and prayer, imploring the blessing of the Lord upon our labors in this mountain region, and his protection in behalf of ourselves and our families, to whom we were now returning. I closed with the benediction, thankful to our gracious Master, who had so highly favored us on this tour of duty, throughout the whole of which we were so kindly received by Christian brethren of various denominations, and amidst bodily fatigues so often refreshed with spiritual blessings. Bidding a final adieu to our dear friends, with grateful acknowledgments for the favors enjoyed, and with best wishes, that we might all so pursue and end our pilgrimage, as to meet above, we parted from them, and turned our faces homeward.

With a view of stopping at the house of one or another of Brother Zevely's acquaintance in our way, we set out after dinner, on the road from the Volunteer Gap, on which we soon overtook our former guide, who was going to some distance for a physician, there being none settled in this healthy mountain region. He had heretofore suffered for a length of time in consequence of over-exertion, but now enjoyed better health, and assured us, that, although he could not say, he had already obtained, yet he would persevere in seeking, until he should find acceptance with God, and healing for his soul, through Christ, the great Physician and only Saviour. We encouraged him to go on, in the narrow way, which, though steep and rugged, is the only path of safety and of peace. While thus conversing, we ascended a secondary ridge, called the "Little Mountain," the country between which and the main ridge of the Blue mountains is termed "the Hollow." From this lower range, near the summit of which we parted from our late guide, he pointed out in the distance, towards the north-east, the well-known "Pinnacles of Dan." Passing within a short distance of the Westfield meeting-house, once belonging to the Friends, but now occupied by the Mormons, whom an acquaintance of Brother Zevely's, living off from the road, has recently joined, we proceeded without stopping, until we reached the dwelling of another family, where our brother also visits, and where we met with a friendly shelter from the threatening storm. After prayers with these poor, but kind-hearted people, we once more retired for the night, before reaching home.

Monday, the 21st, we took an early start from our lodgings, from which the Pilot mountain was full in view, and passing between that and the Sawratown mountain, down the Volunteer Gap road, and thence into the stage road from Mount Airy, we reached Bethany and Bethabara in succession, and finally arrived at our own doors at Salem, truly thankful to the Lord for all his mercies towards us and our respective families, during an absence of two weeks from home.

VII. MISCELLANEOUS ITEMS.

I. *Greenland*.—In New-Herrnhut, the missionaries and members were, at the date of the last accounts, in the enjoyment of good health. The winter had been mild and favorable. The meetings were numerously attended, and the industry and hopeful conduct of the young was encouraging to the missionaries. Yet they had to deplore the relapse of some of the members of the church into sin, as well as mournful catastrophes at sea. Five fathers of families perished in the course of the year, on their expeditions with their kayaks. The presents received from friends in different countries, enabled our brethren to aid the surviving widows and children. The summer was uncommonly wet, and unfavorable for the procuring of wood. At the end of May they had a deeper fall of snow than any during the winter. At Lichtenau, various occurrences of a distressing nature had ensued, and it became necessary to exclude several individuals. Those living out of the settlement, in part, showed great indifference to the native assistants visiting them. But our missionaries also found much reason to thank the Lord for the blessing accompanying their labor. At this place, also, four fathers of families perished at sea. In externals, the Greenlanders suffered no want.

II. *Labrador*.—The vessel, the *Harmony*, had been so detained by contrary winds in her passage out, that the Captain had relinquished the hope to be able to visit all the four stations. He landed first at Okkak, August 18th; then at Hebron and Nain, and set sail from the latter place with slender hopes to be able to reach Hoffenthal. Our missionaries there, also, began to despair of the arrival of the vessel, and to form plans of retrenchment in the use of their provisions, when they were gladdened by her arrival. She was detained there by violent snow storms, and it was not till October 23d, that she was enabled to leave Labrador, but she had a speedy, although boisterous passage home. Br. Martin who went out with her, has received his appointment at Okkak. The internal course of our congregations there, was on the whole, encouraging, notwithstanding occasional painful occurrences. The translation of the five books of Moses, has been printed at the expense of the British and Foreign Bible Society. A new Edition of the Esquimaux Hymn-Book has been issued at the expense of the London Association for the Propagation of the Gospel; and they also now have the entire N. Testament, which the Esquimaux use faithfully in their family devotions. Unfavorable weather rendered their outward support difficult, and at times they suffered want. In Hebron alone the seal hunt was successful. At Nain, the influence of European traders was unfavorable upon the internal course of the congregation. Some families, too, were obliged by the want of seals to spend part of the winter from home at the Trout-ponds, where they were out of the reach of religious means and school instruction. The addition to the church was completed before the Easter holidays. The mission family at Okkak, was severely afflicted with illness, and being reduced in numbers, they had a hard winter. Br. Vollprecht from Hebron, went to their assistance, and will continue there for the present: 2 youths were added to the congregation by baptism.

III. TABLE, CONTAINING THE NAMES OF MISSIONARIES, AND THE NUMERICAL RESULT OF THE MISSIONARY LABORS OF THE CHURCH OF THE UNITED BRETHREN, Towards the close of the Year, 1841.

PROVINCES AND STATIONS.	Date of Establishment.	Communicants.	Total in Church, Fellowship, or under Instruction.	Total in each Island or Colony.	Total under the several Governments.	NATIONAL NUMBERS.	NAMES OF MISSIONARIES EMPLOYED, OR CALLED INTO SERVICE.	
DANISH WEST INDIES. (1732.)								
<i>St. Thomas.</i> New-Herrnhut	1732	459	1035	2217	10,533		m. Brn. Sybrecht, Höhe; w. Br. Köster.	
Nesky	1753	463	1182	6490			m. Brn. Hauser, Jus. Römer, Müller, Gruhl; s. Brn. Warner, Linke.	
Friedensthal	1751	739	2112					m. Brn. Ernst Menzel, K'einer.
<i>St. Croix.</i> Friedensberg	1771	732	2090			m. Brn. W. deman, Ziock.		
Friedensfeld	1805	958	2298			m. Brn. Blitt, Popp; s. Br. Krämer.		
Bethany	1754	240	685	1896		m. Brn. H. Meyer, H. Wolter; on a visit in Europe, w. Br. H. Wied.—Total, 37.		
Emmaus	1782	312	1141					
BRITISH WEST INDIES.								
<i>Antigua.</i> St. John's	1761	1794	3179	10,421*			m. Brn. Harvey, Miller, Nedwill; w. Br. Hartwig; assistant, s. Br. James Heath.	
Gracehill	1773	775	1902				m. Br. Zetsche; w. Br. Gardin.	
Gracebay	1797	351	1092				m. Br. Haugh.	
Newfield	1818	361	961				m. Br. Coates.	
Cedar-Hall	1822	820	1656				m. Brn. Thraen, Rauch.	
Lebanon	1838	293	798				m. Br. Westerdy.	
Gracefield, (Pope's Head)	1840	365	833				m. Br. Bauu, ———. On the voyage out, m. Br. Will. Reichel.	
Basseterre	1777	717	264				s. Br. H. Voss.	
Bethesda	1819	467	189		4846		m. Brn. Peter Ricksecker, Oerter; assistant, Br. B. Ricksecker.	
Bethel	1832	135	53				m. Br. Liechtenhäger.	
<i>Barbadoes.</i> Sharon	1767	643	301	3984		m. Br. Miltzer.		
Mouni-Tabor	1825	132	43				m. Brn. Kloee, Kieldsen, Humberstone (at Clifton-Hill.)	
Bridgetown	1836	62	30			m. Br. Zippel.		
New-Eden	1816	929	834			m. Br. Ellis.		
Fairfield	1823	860	2447	48,848 Negroes.		w. Br. Kiergaard.		
Irwin-Hill	1815	209	887				m. Br. Zorn.	
New-Carmel	1827	353	799				m. Br. Buchner.	
New-Fuineck	1830	313	1502				m. Br. Elliott.	
New-Bethlehem	1833	147	574				m. Br. Davies.	
Reaufort	1834	107	727		12,002		m. Br. Renkewitz.	
Bethany	1835	262	1106					m. Br. Pfeiffer.
Nazareth	1838	194	734					m. Br. Robbins.
New-Hope	1838	96	705				m. Br. George Heath.	
Lutz (Savanna)	1839	165	737				m. Br. Straubel.	
Bethabara (Isle)	1840	.....	.....			m. Br. Prince.	
Montgomery	1827	64	371			On the voyage, m. Br. Blandford; assistant, s. Br. F. Holland, w. Sr. Möhne, appointed s. Br. Spence; on a visit in England, m. Br. Scholefield.—Total, 28.		
<i>Tobago.</i> (1790.)						m. Brn. Morrish, Titterington.		
						Total, 4.		

* Return of children imperfect

SOUTH AMERICA. (1735.)	1767	1153	3268	7091	7091																			
Surinam.																								
Purmarion	1837	2135																						
Charlottenberg	1837	22	1688																					
Worsteing Jacobs	1840	.....	.....																			
B-anbey (1760)	1840	.....	.....																			
Salem (Nickerne)	1840	.....	.....																			
NORTH AMERICA. (1734.)	1792	27	115	241	241																			
New-Fairfield	1838	5	76																					
Westfield	....	41	50																					
Arkansas	....	.....	.....																		
LABRADOR. (1770.)	1771	131	334	1065	1065																			
Nain	1776	152	360																					
Okkak	1782	71	193																					
Hopedale	1830	59	178																					
Hebron	....	.....	.....																		
GREENLAND. (1733.)	1733	157	394	1845	1845																			
New-Herrhut	1738	134	370																					
Lichtenfels	1774	297	687																					
Lichtenau	1824	180	394																					
Fredricksthal	....	.....	.....																		
SOUTH AFRICA. (1736.)	1792	693	2187	4862	4862																			
Genadendal	1808	257	865																					
Groenekloof	1818	75	327																					
Enon	1824	170	715																					
Elim	1823	36	82																					
Hemel-en-Aarde	1836	51	548																					
Shioh	1840	4	138																					
Clarkson	....	.....	.....																		
		17,606	57,161	57,161	57,161																			

SUMMARY.—56 Stations, and 256 Missionary Brethren and Sisters, including 11 appointed for the special service of the Schools and as Assistants in the Mission.

Of the above amount of Converts and Hea'hen under instruction, there are—

Subjects of the British Crown	Negroes	31,524
	Indians	115
	Esquimaux	1065
	Hottentots	4562
		37,566
	Negroes	10,533
	Greenlanders	1845
		12,378
	Negroes	7091
	Indians	126
		7217
		19,595
		57,161

Total - - - - - 57,161

Of the above amount of Converts and Hea'hen under instruction, there are—
Subjects of the British Crown - - - - - 7091
Negroes - - - - - 126
Indians - - - - - 126
Total - - - - - 7217

IV. *Missionary Appointments and Removals.*—1. Br. Fred. Will. Reichel, of Zeyst, having received a call to the mission in Antigua, was married on the 5th of October, at Herrnhut, to Sr. Constance Concordia Schukall. After a sojourn of four weeks, in London, they sailed on the 7th of December for St. Johns.

2. Br. and Sr. Niels Otto Tank, of Christiansfeld, to the service of the Surinam mission. Br. Tank to be a member of the Superintending Conference.

3. Br. David Nedwill, having been ordained a deacon of the Brethren's Church, at Fulneck, by Bishop Holmes, was married on the 3d of June, to Sr. Martha Armistead, of that place, and sailed with his wife for Antigua, on the 5th of June.

4. The Srs., Helena Eliz. Schmidt, of Christiansfeld, and Johanna Dor. Engler of Neudietendorf, having been called to the service of the mission in Surinam, sailed from the Nieuwe Diep near Amsterdam, accompanied by Br. Chr. D. Henn.

5. On the 22d Aug., Br. Chr. Rudolph Kølbing, was married to Sr. Bertha Emily Gregor, at Ebersdorf, and on the 14th of Sept., Br. J. Fr. Heinrich of Gnadenfeld, to Sr. Ernest Feurig of Gnadenfrey. The parties having met in London, embarked for the Cape of Good Hope, on the 8th Nov., in the Countess of Durham, Capt. M'Laren.

6. Br. W. S. Blandford, having been appointed to the service of the mission in Jamaica, and joined in holy matrimony to Sr. Ann Cawthra, of Fairfield, embarked for Montego Bay, in the Sophia, Capt. Pengelly, on the 30th of Nov. Her sister, the widow of our late Br. Möhne, of Antigua, cheerfully consented to accompany him, and to give her services, as an assistant in the Jamaica mission.

7. The single Br. James Spence, of Fairfield, near Manchester, has accepted a call to the service of the same mission.

8. On the 1st of September, Sr. Morrish arrived in London from Tobago, after a favorable passage of 45 days.

V. On the 25th of August, Br. and Sr. Breutel reached London, after a prosperous voyage, from St. John's, Antigua, in which island, as well as in St. Kitts, they had paid short visits, on the conclusion of Br. Breutel's official labors in the Danish West Indies; and on the 25th of October they reached Bethelsdorf, in Germany. On his homeward journey, Br. Breutel had an audience with their Danish majesties at Odensee, on the island of Fuhnen, when he gave them an account of the organization of the schools on the Danish islands, and commended our missions there, as well as those in Greenland, to the royal favor, and received from them the most gratifying assurances.

VI. OBITUARY.—On the 5th of October, the married Br. C. G. Straubel, of New Hope, in Jamaica, was removed from a sphere of activity by means of an attack of billious fever, in his 39th year.

VII. ERRATUM.—In the list of Donations for 1841, in No. 9, third line from below, for Geo. Greys, read Geo. Engs. Add to the list, "Through Rev. G. F. Bahnson, Lancaster, Pa., for schools on Danish Islands from Female Mite Society, \$40; from Female Missionary Society, \$40; from Adam Reigart, \$5; from Matthias Zahm, \$5; Collection in church for general purposes, \$47 60."

1875

1875

I-7 v.7

United Brethren's Missionary

Princeton Theological Seminary-Speer Library



1 1012.00325 3137